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UNITED
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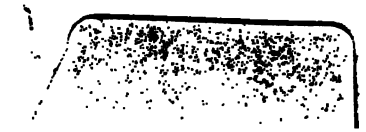
1847 1897

JUBILEE MEMORIAL



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Mr. George H. Johnston,

Faber carissimus

With Best Wishes for 1905

Argyll U. F. Church,

Dunoon, 6th Dec 1904

Par 2nd

JUBILEE SYNOD

OF THE

UNITED PRESBYTERIAN CHURCH

MEMORIAL

OF THE

JUBILEE SYNOD

OF THE

United Presbyterian Church

MAY 1897

PREPARED BY ORDER OF SYNOD

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PREFACE

THE Celebration of the Jubilee of the United Presbyterian Church, by the Synod of 1897, was a memorable occasion in which the whole Church showed profound interest. An attendance of 553 ministers, 11 missionaries, and 513 elders, or 1077 members, testified to the fact that it was not in vain 'that the Jubilee trumpet had sounded throughout all the land.' Nor was the interest manifested in the increase of Members of Synod only. Alike at the opening service, and all through the Jubilee-tide, the meetings were thronged by those who had been drawn thither by constraint of their loyalty to the Church, and also by ministers and members of other Churches. Had the spacious Synod Hall been double its size, it would have been inadequate to meet the demands for admission. The atmosphere of the meetings which the event created, and the presence of multitudes so sympathetic

and receptive, formed a fine medium for the transmission of the words of 'grace that were poured into the lips' of the speakers. Elevated in tone and informed with a spirit of eloquence, often rising into the impassioned, the addresses were as strong on the intellectual as on the spiritual side, and all were alike worthy of the high occasion which called them forth. Among so many speakers having so much of a common theme, it was scarcely possible to avoid repetition in the statement of special incidents, or the quotation of statistics and dates. If there was one truth more central than another that found general expression, it was thankfulness for 'the liberty wherewith Christ hath made us free,' or the familiar citation from Ebenezer Erskine, 'the family of God is the freest society in the world.'

No provision had been made by the Synod for reporting the addresses; and it was not until Thursday of the Synod week that the resolution was passed to publish a *Memorial Volume.*

The Committee appointed to prepare it for publication, consisting of the Revs. William Blair, D.D., George Robson, D.D., James Jeffrey, M.A.,

and John Clark, M.A. (who acted as Clerk), Ministers; with the Rev. George Douglas, and Mr. James C. Erskine, Elders, now present the volume, with regret for the unavoidable delay of its issue.

Thanks are due to the speakers who furnished their MSS., and to Mr. Cochrane of the Publications' Office for his assistance in matters relating to the publication.

If this volume, which gathers up the fragments of a great ecclesiastical feast, so that nothing may be lost, shall, by perpetuating the memory of our Jubilee, deepen in all hearts a sense of gratitude for the Gospel, and tell to others 'what great things the Lord hath done for us,' its publication will not be in vain.

In name of the Committee,

WILLIAM BLAIR,
Convener and Editor.

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JUBILEE MEMORIAL

OF THE

UNITED PRESBYTERIAN CHURCH

AT the Meeting of Synod in May 1895, Dr. Kennedy, Senior Clerk, called the attention of the Synod to the fact that the Jubilee of the Union of the Secession and Relief Churches would fall in 1897, and urged the Synod to take steps with a view to its commemoration. On the motion of Dr. Drummond a Committee was appointed (1) to prepare and submit, in May 1896, a programme of arrangements for the celebration of the Jubilee of the Church in 1897; and (2) to consider and report as to appropriate methods by which the Church, in its congregations and mission fields, may make special recognition of the Divine blessing which has been so abundantly bestowed on it since the Union in 1847, and of the obligation which thereby devolves on it to more earnest and devoted service at home and abroad.

The Committee having prepared a scheme of arrangements, presented, by Dr. Kennedy to the Synod in May 1896, its report, which was adopted. The two

features, of a preparatory kind, were a recommendation to Ministers to bring before their people, in suitable form, the history and principles of our Church; and that prayers for the Divine blessing on the Jubilee Synod should be offered, in all congregations and mission stations at home and abroad, on the last Sabbath of April or the first Sabbath of May 1897. A detailed programme of special services at the Synod on Tuesday and Wednesday of the first week in May was also adopted.

The present volume is intended to preserve a record of the able and impressive addresses which were given in the Synod Hall, and also in the Free Church Assembly Hall, to gatherings of Christian people from all parts of the Church. The ardour and enthusiasm, manifest from the beginning, culminated in the Missionary Meeting of Wednesday evening, which was undoubtedly the mightiest of our many missionary meetings. 'It was a time of refreshing, if it had not also been a time of overpowering impressions,' was the verdict of one accustomed to great religious gatherings, and he added, 'I do not think I was ever so impressed by any meeting as of that of the Wednesday evening. The one thing I carried away was the feeling of its greatness and sincerity, and of my own utter impotency to do justice to the feeling of the people and the dignity of the occasion.'

THE JUBILEE LOAN EXHIBITION.

The celebration may be said to have begun at noon on Monday the 3rd of May, when the Right Hon. Andrew M'Donald, Lord Provost of Edinburgh, (now Sir Andrew M'Donald), opened an admirable Loan Exhibition of historical and missionary relics in a suite of rooms above the Library. There was a large and representative attendance, including members of the Edinburgh Corporation and many ministers of the Church. The proceedings were opened with prayer, offered by the Rev. Dr. Kennedy.

The Rev. JAMES RENNIE, Glasgow, the retiring Moderator of the Church, introducing the Lord Provost, said he had been desired by those who had been instrumental in gathering together the interesting memorials in the collection, to thank those who had so kindly lent them. It was impossible to thank the donors in particular, but he might be allowed to mention—what he thought was an interesting circumstance to all of them—that their friends of the Established Church had been exceedingly courteous and gracious in granting the use of invaluable relics in connection with the history of the United Presbyterian Church.

The LORD PROVOST, in declaring the exhibition open, said he had no doubt that they would, within the next few days, have many excellent speeches from ministers and others who were well qualified to discuss the various aspects of the position and history of the United Presbyterian Church on that important occasion. It

had, however, been thought desirable to gather together in that building numerous articles which had been associated with eminent men or important events in Scottish Church history, or illustrative of the customs and religious condition of other lands where that Church had gone with its missions. As they looked upon these silent witnesses, their imaginations might clothe them with the associations from which they came, and so they would be able more vividly to realise the work which had been done by that Church, and those earlier bodies from which it sprang. These inanimate visitors would thus become their teachers to enforce upon them many a useful lesson from the past, and stir up their interest in that living work which the Church was called to carry on, in its Master's name, from age to age.

The Lord Provost went on to say that he desired to take the opportunity to address a few words of welcome, in name of the Corporation of Edinburgh, to the Synod on that occasion, which marked the Jubilee of the United Presbyterian Church of Scotland. As they were aware, the Corporation were that evening to welcome officially the members of Synod and their friends in the Museum of Science and Art; but owing to the large numbers which would then be present, it would be impossible to give any address. Hence he took that opportunity of briefly expressing the welcome of the Corporation. Scotland owed much to its Churches, which had been throughout their history closely identified with the Scottish people. While they lamented

the divisions in the ranks of the Scottish Church, and could appreciate the conscientious feelings which had led to these, they must all long for the day when they might be healed. It was not for him, as representing the Corporation, to say anything as to the principles which any of the branches of the Church in Scotland might hold on the subject of the province of the Civil Magistrate, or their relation to the State, but they thought that it was appropriate that the Corporation of the capital of Scotland should take that opportunity of expressing its recognition of the good work which had been done by the United Presbyterian Church during the past fifty years. The influence of the Churches in forming the character of the Scottish people, and instilling into them those views of life and duty which had made Scotsmen respected and useful members of society in whatever land their lot might be cast, was surely a matter which admitted of recognition by those who had the management of their municipal affairs. 'By their fruits ye shall know them' was surely a test which could be applied to the various systems which controlled the beliefs and conduct of men, and any one who looked into the question of the influence which the United Presbyterian Church had exerted upon their citizens, would be struck with the extent to which its members would be found taking a prominent and useful part in the administration of the affairs of their cities and local affairs. A characteristic feature of Scottish Church history was the extent to which the masses of the people had been stirred by religious questions from

time to time; and in this work of rousing the great bulk of the people to take a deep interest in religious and moral questions, and the duty of readiness to make sacrifices for the spread of religion, the Dissenting Churches had had a large share. In recognition, then, of the moral and religious influence which the United Presbyterian Church, in common with the other branches of the Christian Church in Scotland, had exercised and was still exercising among the people, he congratulated the Synod on the attainment of its Jubilee.

Mr. DUNCAN M'LAREN, Edinburgh, in moving a vote of thanks to the Lord Provost, said, as a Church, they looked with a certain amount of suspicion upon the Civil Magistrate. They did not own that he had any authority over them, but they were always glad to welcome him within their borders. If the State had not done much for their Church, they could claim to having done a great deal for the State. They were particularly grateful to the Lord Provost for being present, and to him and the members of the Corporation for the invitation to the conversazione in the evening.

In acknowledging the vote of thanks, the Lord Provost mentioned that he had been a member of the old Potterrow congregation of the United Presbyterian Church, which was now the Hope Park congregation.

A vote of thanks to the Moderator concluded the proceedings.

The exhibits, consisting chiefly of articles of historic and missionary interest for members of the Church,

were collected and arranged by a Committee—Rev. Dr. George Robson, Perth, Convener; Mrs. Duncan M'Laren, Joint-Convener of the Missionary Section; and Mr. James Thin, Joint-Convener of the Historical Section; with Mr. W. T. Williams, Secretary and Curator. The large upper rooms of the Synod Buildings, facing the Castle and Princes Street Gardens, were suitably fitted up for the purpose. The Exhibition proved most interesting and attractive, being visited by upwards of 5000 persons.

On the landing at the top of the stairs, opposite the entrance to the Historical Room, a model of a Kaffir Hut was erected.

The Historical Exhibits, besides embracing original portraits of the fathers of the Church, included the famous Torphichen portrait of John Knox; Duncan's powerful and pathetic picture of the Death of John Brown of Priesthill; portraits of Donald Cargill, and Samuel Rutherford. A large number of Covenanting relics was also shown, such as the flags carried at Drumclog and Bothwell Brig; copies of the National Covenant; Bibles belonging to Peden, Cargill, and others; Richard Cameron's sword; sword of the Covenanter Muir, used at Drumclog—unique among Ferrara blades, in having the motto *Soli Deo Gloria*; thumbscrews which belonged to Sir Robert Grierson of Lag; and the 'mell' which belonged to 'Old Mortality.' Also, the silver shoe-buckles which belonged to George Wishart; John Knox's watch, presented to him by Queen Mary; Cardinal Beaton's Bible; Frazer of Brea's treatise on *Faith*, written during his imprisonment in the Bass; a copy of John Welsh's very rare volume *L'Armageddon de la Babylon Apocalyptique*; last two letters of James Renwick, martyred February 17, 1688; and Roll of Covenanters outlawed in Lanarkshire, 1679.

The exhibits more distinctively connected with the

Church were numerous and valuable:—The original Protest laid by Ebenezer Erskine on the table of the General Assembly, 14th May 1733,[1] with adhesions of William Wilson, Alex. Moncrieff, and James Fisher; Gairney Bridge Minutes, December 6, 1733; the Covenants sworn by ministers of the Associate Presbytery in 1743; and a fine collection of Psalters and Hymnals and pamphlets.

Among the Erskine relics were the pulpit and family Bibles of Ebenezer and Ralph Erskine; the study chairs of both; Ralph's robing mirror; a piece of Ebenezer's pulpit at Portmoak, and also of Ralph's at Dunfermline; a letter written by Ralph to the Rev. George Whitefield; the diary of Ralph; Ebenezer's certificate of licence, and the receipt for his half-yearly stipend. Among the relics of the other fathers of the Secession were a teapot belonging to Alexander Moncrieff, a watch which belonged to Wilson of Perth, and an ink-horn which was the property of Fisher of Kinclaven; manuscript sermons of Gillespie, and alongside of these manuscript sermons of Richardson, on whose account Gillespie was deposed; also a watch which belonged to Lawson of Selkirk, and some beautiful medallions; the MS. of the *Bible Dictionary* of John Brown, and the Greek Testament presented to him when a boy; the MS. of *The Memoirs of the Secession*, and rolls of the Associate congregation in and about Edinburgh—of which Rev. Adam Gib was the minister. There was also a good collection of communion cups, collection plates, and hand-bells. The communion cups included, amongst others, those belonging to Ebenezer Erskine's church in Stirling, dated 1740; Nicolson Street, Edinburgh, 1742; Ceres and Stow, 1743; Gateshaw Brae, 1744. Two cases of communion tokens were sent from the Smith Institute, Stirling.

Other three rooms were devoted principally to the Missionary exhibits. In addition to numerous articles from the Synod Museum, missionaries, members of the Church, and other friends, exhibits were sent from the Church of

[1] A facsimile of the Protest is given at the end of this volume.

Scotland, the Free Church, London Missionary Society, Church Missionary Society, Baptist Missionary Society, National Bible Society, Moravian Church Agency, and the Congo Balolo Mission.

In the General Mission and India Room there was a model of a Zenana, with figures within and around, and various articles illustrative of social life; several relics of William Carey, including his Bible, Greek New Testament, communion cup, knife and fork, stitch bone, burnisher, two portraits, and his watch; Bible carried by Livingstone in all his wanderings, the purse carried by him on his first journey across Africa, and various curios sent home by him to his daughter, Mrs. A. L. Bruce; the first chapter of Genesis, written in Irish on a bone; a chart illustrating progress and relative statistics of our Missions, besides other diagrams and charts illustrative of mission work and progress; Bibles illustrating languages used in Mission fields of the Church, besides some of the foreign Scriptures circulated by the National Bible Society of Scotland, and the British and Foreign Bible Society; books on palm-leaves; gods and shrines.

In the China and Japan Rooms presentation banners upon silk scrolls, including one from members of Manchurian Church to the United Presbyterian Church of Scotland, 1888, pictures of various gods, shrines, and tablets, official umbrella, figures of priests, made a striking display.

In the Africa Rooms, articles from Old Calabar, the Congo, Kaffraria, Uganda, Soudan, showing samples of native pottery, ornaments, drums, idols, slave-yokes, weapons of war, and other products; letters from King Eyo and native converts; iron fetter worn by a persecuted Malagasy Christian in 1835, during Queen Ranavalona's persecution; agricultural implements, assegais, and articles illustrative of the domestic life of the natives of Africa.

Opening Meeting of Synod.

The Synod met, on Monday, 3rd May 1897, at two o'clock, when the Rev. James Rennie, the retiring Moderator, preached from 1 Cor. i. 22 and 23, 'For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified;' and after the Synod had been constituted, and the opening formalities accomplished, he delivered his retiring address. He said that for one occupying the position he did, the temptation of circumstance and opportunity was considerable to enter on a survey of the more important and outstanding facts and events in their history as a Church during the past fifty years. But he was saved the necessity of doing so by the very complete and admirable arrangements which had been made by the Jubilee Celebration Committee to bring under review, during the meetings of the Synod, the past and the present of the Church—its origin, principles, growth, development, influence, and outlook—and that by brethren much better qualified than he was to instruct and interest them. He would content himself with a single observation, naturally suggested by the interesting and auspicious circumstances in which they met. First of all, he wished to give expression to what he knew and believed was the deepest feeling in all their hearts at that moment—the sense of God's goodness to them as a portion of His Church during the last fifty years. Truly 'the Lord has done great things for us, whereof

we are glad.' It might have been otherwise, as it had not infrequently been in the history of the Christian Church. Instead of being gladdened that day by a retrospect of prosperity and progress, it might have been their lot to appear before the Lord in sackcloth and ashes, mourning over defection and decline. Instead of being blessed with unbroken peace and concord, they might have been rent and torn by dissension and division. True to their name, they had been all along the line, during the half-century of their ecclesiastical existence, a United Presbyterian Church. They knew nothing even of parties or of the cleavage which party interests and party action engendered. Nor had this been due by any means or in any measure to the application in any form of the iron hand of repression or closure or gag. As little was it owing to the charm which seemed to cling to the golden chains of State pay, by means of which Churches which might be mentioned, composed of most divergent and antagonistic elements, were enabled to keep the peace and dwell together, though not in unity. Theirs in the United Presbyterian Church had been and was peace with honour. Their unity and harmony as a Church and as a Church Court had not been gained by the sacrifice of principle, but had been preserved and maintained throughout in an atmosphere of the most perfect freedom—freedom of thought, of speech, and of action. Surely there was something in all that to call forth their warmest gratitude and praise to the God of peace, that in the music of their jubilee songs that day, not a jarring or

discordant note was to be heard. With one heart and voice they sang and blessed the Lord.

Only one other observation he wished to make as to the special circumstances in which they met. It was as the Church of their fathers and as the heirs and representatives of those who left the goodly heritage that they rallied at the jubilee trumpet-call round the banner that they unfurled. In celebrating the union of the Secession and Relief Churches in 1847, they could not forget—and they had no cause to forget—the previous history of those two Churches, and the sacred principles for which their founders contended. Both were alike honourable and praiseworthy, and it had been by the faithful and steadfast adherence to both, that they of the united Church had made for themselves, as a Church, the name and the place they held in the land. A pure Gospel, the rights of the Christian people, the Crown-rights of the Redeemer as Lord of the conscience and King in Zion, the spiritual independence of His Church—these were the foundation-stones, broad, solid, and lasting, which their Erskines and Gillespies, as wise master-builders, laid, on which their Church had been reared, and on which it still rested. So long as they continued to build thereon, they need have no fear as to the stability and prosperity of their beloved Zion. What they had to do was to be faithful to themselves, and hand it down enriched and enlarged to those who would come after them.

The Synod proceeded to make choice of a Moderator, when Dr. John Hutchison, Bonnington, was proposed and seconded, and unanimously elected.

Conversazione in the Museum of Science and Art.

To honour the Jubilee, the Lord Provost, Magistrates, and Corporation of Edinburgh invited the Synod to a grand Reception and Conversazione. This took place on Monday evening, in the Museum of Science and Art, and was attended by over 5000 ladies and gentlemen. The gathering was of a representative character. Tickets had been issued to every member of Synod, to the city clergymen of all denominations—Church of Scotland, Free, Congregational, Baptist, and to others. Lord Provost M'Donald and Mrs. M'Donald received the guests, and with them were the Town-Clerk, the City Chamberlain, and a large assemblage of the Magistrates and Town Council in their robes of office.

The gathering was a great success. It gave ladies and gentlemen from Edinburgh and from all parts of the country an opportunity of meeting each other in a social capacity, which was evidently very much enjoyed; and the conversazione formed a pleasant beginning of a memorable week in the history of the Church.

The Jubilee Programme was drawn up to occupy the Synod on Tuesday and Wednesday. The observance of the Lord's Supper at ten o'clock on the forenoon of Tuesday was an occasion of deep solemnity, on account of the historic interest which had attracted so large an assemblage of ministers and elders and friends of the Church from all parts. The vast hall was completely

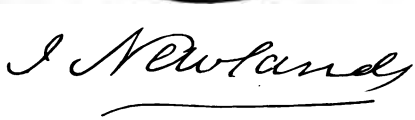
filled, and the impressive service gave a rich tone to the subsequent proceedings. After the reading of Minutes the Synod united in singing Psalm lxxviii., verses 7-10.

William Auld

THE JUBILEE CELEBRATIONS.

The Rev. Principal HUTTON delivered an address,

introductory to the Jubilee celebrations, on *The Occasion to be Commemorated.* He said: 'Moderator, fathers, and brethren, we are here with salutation to



all who in every place call on the name of the Lord Jesus Christ, both theirs and ours. This is a day when we must needs speak somewhat of ourselves, and we

shall not be thought forgetful of the courtesies or charities due to ecclesiastical neighbours or of the larger history if we treat of our denominational life as a chief theme, privileged by occasion. Two Synods met in Edinburgh on 13th May 1847, to wind up their separate existence of a hundred years, and to merge in one jurisdiction. The event has its varied interest and importance to Scotland and a wider Christendom. It is worthy to be traced in its springs, its issues, and features of consummation. Joshua and his host pausing at Gilgal, where the reproach had been rolled away, could not but bethink them of a distant past,—of Egypt and the Exodus; and the men of fifty years since did not fail, as we cannot fail in this day of Jubilee, to recall the hard-won way of the fathers from the lowly birthplace of Secession to later vantage-ground. It will be for others to speak in detail of the growth and enterprise of fifty years, to tell of the fruitful bough with its branches running over the wall. At present a retrospective glance must be indulged if those born to the goodly heritage of to-day would realise the significance of 1847, which unites in continuous lines of ecclesiastical life with 1733 and 1761. The seniors of 1847 had personal memories reaching back to the earlier generations. They had at least shaken hands when young with the men who knew the founders. The father heading the two Synod rolls was ordained in 1790. The traditions and principles of the Secessions were fresh and household words in pious homes and praying societies of their time. Some who had felt the thrill of

the public life of the close of the last and the early days of the present century, their wars, and cries, and questions, contemporaries of Old and New Lights, were spared to share in the reunion of 1820, and to carry to it their principles; and it is of interest to us to find on this platform a venerable friend of ecclesiastical name, Alex. Peddie, M.D., who, as a youth, witnessed in his father's church the proceedings of that day. It was the pulses of the Secession that beat in that reconstruction, and the best blood of the Presbyterianism of 1847 and of to-day draws its quality from the same vital element, the oxygen of Gairney Bridge and Colinsburgh, where the voices of Erskine, Gillespie, and Boston proclaimed the great commonplaces, then less familiar:—"The Church of Christ is the freest society in the world"; "Patronage anti-Christian"; "The Kingdom of Christ totally distinct from the kingdoms of this world"; "I hold communion with all that visibly hold the Head, and with such only"; "Obedience to Church Courts limited by the Word of God and Conscience."

'And if we are asked, Whence this strain of the Secessions? It was in its best the vital spirit of the Reformations, first and second; the best of Luther and Calvin and Knox and Melville and Henderson, and the men of the Covenants, which was evangelical first. This vital spirit, purged, yet not all at once, of coercive tincture, was the inheritance of apostolic faith itself, descending through ages of persecution, conflicts of Empire and Papacy, unchanged, though garbed in passing forms of thought and phrase, or crystallised in

essential creeds, animating the latest revolt of the living Church from corrupting alliance with world-powers or apostate Christianity. The Secessions themselves were but the outpressing of spiritual life long choked in its channels, a freshet of the river which maketh glad the city of God.

'We are the children of these fathers, earlier and later, of true apostolic succession, and marks of the true Church, seeking unity and purity in separation from those who walked disorderly, reproducing their principles under new conditions, evolving what lay in germ of principle alike of separation and union. Like the men of 1847, we celebrate their history, honour their memory, justify their revolt, while we renew our ecclesiastical testimony, and take up their inheritance. Their revolt was justified. The causes of Secession lay deep in a long-continued degeneracy of the State Church reformed. The revival of patronage, under the Revolution Government, the forced settlements by the Assemblies, their preponderating hostility to the Marrow, their worse than feeble dealing with theological delinquents in high places, the persistent intolerance of the ruling party in the deteriorated judicatories, and their final attempt to suppress the voice of dissents and the remaining independence of Presbyteries were only symptoms of an ecclesiastical debasement rendering hopeless internal reform. So our fathers believed. In the first moments of freedom from Papal bondage and the fervour of evangelism the sense of the fetter and dependence of the new legislation had not time to be felt.

Consciousness of first strength and hope bore the Reformers through the passive resistance, subtle reaction, and final violence of the conflict with the earlier and later Stuarts. Court Prelacy was found by their successors hardly better than Papacy. The golden age was brief. The hopes of a covenanted uniformity of the three kingdoms had vanished. The fond ideal so long beguiling many earnest hearts of a free yet ascendant and endowed Presbyterianism to replace a merely tolerated or persecuted evangelical polity still lingered, a meteor of the marsh now flickering its last in the waste places. The Revolution, by banishing the Stuarts, brought a peace and safety too credulously welcomed by many as the end of troubles. The new protection of Kings and Governments invigorated only the principles of reaction which found in the promiscuous elements of the Assemblies and the supercilious spirit of Moderatism a pliable instrument of Erastian policy. Good men mourned and chafed. The blending of the civil and ecclesiastical constitutions was not working well for spiritual life. The Seceders, soon to be, believed that truth, liberty, and purity were alike in peril. These were not secured because a creed and polity were incorporated in the statute. The guarantees of ecclesiastical evangelical life and liberty were disappearing. In the language of Thomas Boston, it was "one Assembly after another changing their members, but never changing their tyrannical measures in settling vacant churches." It was a darkening down into the night, not a darkness before the dawn. The King's business was not done,

waiting for other Kings and Governments, a waiting which never reformed a Church.

'How long men should wait for liberty before they act, how long forbear under tyranny to deliver the oppressed, has often been a question in Church and State. Waiting for the repentance of Erastian Parliaments and trimming Assemblies wore out the heart. What was it better than waiting for the stream to run past, or than in another sphere, some crushed Armenia or Crete waiting for Turkish reform and the Concert of Europe? The protesters at least believed they had waited long enough. The Secession was the act of despair of man; and what else was the Act of 1843? That the Erskines, Gillespie, and Boston were rightly hopeless is seen in the subsequent history and in the vivid illustration of patronage. Not till a century later was it dealt with, and how? The Patronage Act of 1874, which was no crave of the Establishment, but a political move, receiving its humble concurrence, did not abolish patronage, leaving the Church to its autonomy under Christ, but only transferred its powers from the old patrons, who must be compensated for loss of privilege, to a body of electors or new patrons created by the Act, with qualifications defined by statute which regulates in detail all the steps connected with the election of a minister. And it is the summary fact that no free initiative in the election of ministers exists to-day in the Established Church, the congregations being required to proceed by appointing intermediate bodies, whose nominees alone are eligible; while there is also a time

limit cutting short to six months the duration of the right of appointment, which then lapses to the Presbytery.

'The course of the Seceders has been criticised. They had their share of infirmity. But severest judgment could hardly find in them the motive of faction or partisanship. They coveted no leadership or favour, or any man's silver, or gold, or apparel. It was no worldly act to stand personally, then presbyterially alone; first Erskine, then the four; most pathetic figure of all, Gillespie, single and alone for nine years. And how faithful, full, and clear their testimony; no intricate sense of balanced epithets found by addition and subtraction and division, and then the square root. The defects of their age they rapidly outgrew as they firmly held and developed the autonomy of the Church under law to Christ alone, not derived from the will of Parliaments. They grasped the great liberties, the massive doctrines of grace; they cherished the gracious fellowships, and from first to last the Gospel was rung out a supernatural message, not a form of philosophy or an echo of humanism, but the power of God and the wisdom of God. They were men who lived near to God, with a deep and holy passion for the honour of Christ, the order of His house, the rights of His trampled flock. They believed in His offices, so deeply wronged, of prophet, priest, and king. They believed in a Church not with two heads, one the fountain of spiritual jurisdiction, the other of temporal, but in a King and Head whose one word was warrant, law, and final. They believed in the blood-bought rights of the Chris-

tian flock, not somewhat to be conceded or doled out to them as minors, or held or withheld by patrons or Governments, Popes or Kaisers, prelates or judicatories of any name, lording it over God's heritage. They were men for their times, whose actions and utterances gave direction to history, turning the stream of evangelical life in Scotland into new channels of purity, liberty, and enterprise. They dared not risk going back to possible penitent or impenitent Establishments. Past the watershed the stream knows no return.

'The Breach itself, in some ways so sad, was due not to narrowness, but to intensity, which is not lack of dimensions. What seemed to them the primary obligation of their time and position was to avoid complicity with the peccant judicatories. They agreed in the necessity of a common stand and testimony; they differed as to the possibility of maintaining it intact by a proposed liberty as to taking the burgess oath. We prejudice our testimony, said some, by equivocal words: we regard the words, said others, as capable of safe construction, and should leave individual conscience to decide. Both may have been somewhat right, both may have been somewhat wrong. We are happily not called to judge between them. We owe something to both. Yet in their keen analysis of the Magistrate's power and jealous recoil from constructive acknowledgment of the State Church we owe the Anti-burghers much. The sense of proportion is not alike in all minds, and differences touching vitalities are necessarily acute. A brother offended is harder to be

won than a strong city. They parted; such was the paroxysm.

'The same causes largely explain the failure of the Seceders to co-operate with George Whitefield. A member of the Church of England, and, first of all, an evangelist, he aimed at wider co-operation than was attainable amid the urgent variances of the time. We see in the end Whitefield and the Erskines embrace with like humility, and others who felt their failure in the charity which thinketh no evil. Whether we have more of catholic spirit than our fathers need not be discussed; we hardly equal them in contrition and confession of sin. And so, after many days, God is seen continuing to bless both branches of the Secession as He is not wont to do to those who only grieve His Spirit; and they come together in the generation of their children in 1820 to put united hands to the work of a new age.

'Meanwhile, the Relief practice and contention for occasional acts of fellowship with members of other Churches on grounds of visible saintship, contrasted with the strict communion of the Seceders, and seemed to many a laxity. The principle was sound, if difficult to apply by discrimination of individuals, while maintaining protest against the defections of the Churches to which they belonged. The Relief polemic against the Secession position on the question of the covenants anticipated the practical conclusion in which controversy dissolved. The Relief system was a visible plea for a larger forbearance amid rigours of testimony, and contributed at later stages of discussion to final

harmonies regarding terms of communion. All the while substantial unity of sentiment on the fundamental question of the Magistrate's power developed apace in both branches of the Secession and in the Relief, and left nothing to be adjusted in 1847.

'Instead of the fathers we now look at the children in the Synod of 1847. A great chapter ends, another opens. The solemn services in the separate Synods ended, the final minutes expressive of latest testimony adopted, standing with uplifted hands, they proceed from Broughton Place and James' Place Churches, marshalled in threes, according to order on the rolls, ministers of thirty years headed by the Moderator, Clerks and Professors, followed by those of twenty and those of ten years' standing and under, passing through streets lined with living masses to Tanfield Hall, already more than classic, consecrated by the event of 1843—the birth, amid the emotion of the country, of a new, free ecclesiastical power in Scotland, a nation born in a day, and destined to mark an epoch of irreversible divorce from a fettered past, and of spiritual advance. Its bare walls and unadorned spaces now receive at noon, 13th May, 1847, the bridal gathering of Secession and Relief, fathers and brethren, Moderators, learned Professors, historians of the Churches, Clerks and Treasurers, elders worthy of double honour, Conveners and members of Boards, a noble laity in their thousands, earnest men and women, golden youth, chastened and hopeful age, probationers and students throbbing with the life of the hour, with strangers from other lands and neighbours

of the Christian denominations looking on with interested heart. In the centre sit the two Synods intermingled to facilitate the hand-clasp of fellowship. At the call of the respective Moderators the several final minutes are read, and following, the Basis of Union, already adopted by the separate Synods, all members standing, renewing covenant with God, making covenant with each other, by its solemn united adoption. Thus they engage themselves to keep the faith, to hold forth and hold fast the word of life. They set before them a programme of faithful testimony and work of Christian defence and aggression. They pledge themselves to the missionary enterprise, already their sixty missionaries are in the field; to the maintenance of the Gospel by freewill offerings, to the spiritual independence of the Church, the rights of the Christian flock, the purity of discipline, the unwritten law of principle, and love, and duty. They declare still valid the grounds of separation from the Establishment by their fathers, their readiness to welcome union with other Churches on a Scriptural basis, disavowing and disapproving all compulsory or persecuting or intolerant principles in religion. Thus writing, as it were, for the last time, the old unwedded name, and pledged to each other henceforth under the new indissoluble bonds and denomination of the United Presbyterian Church

'This climax reached, the Moderators give and receive the right hand of fellowship, an example followed by the intermingled members, and emphasised by the acclaim and mutual salutations of the sympathetic

multitudes. As arranged, the senior minister on the United rolls takes the chair, and memorably constitutes the Synod. Around him sit the seniors and representative men of the United Church, some honoured heads being missed of those who had only lived to see, as from Pisgah, the promised land.

'Taking some formal or leading part in the proceedings of the day and evening were more than twenty ministers and elders, the venerable Moderator, Dr. Kidston, the Professors, Dr. John Brown, *primus inter pares*; Dr. Lindsay, clear, persuasive; Dr., afterwards Principal, Harper, searching, incisive, with inaugural addresses of characteristic weight; chairmen and speakers of the later meetings in Tanfield and the Music Hall; John Henderson of Park, of beneficent and catholic fame; James Peddie, model treasurer, legal adviser, and Sabbath-school teacher; Dr. Struthers, sagacious counsellor, and admired historian of the Relief; Dr. Young, of Perth, master in Israel, one of a thousand; Taylor of Hutchesontown, polished pulpit orator; Andrew Somerville, model mission secretary; James Greig, elder, of debt liquidation zeal; Dr. Wm. Anderson, of unique personality and pulpit and platform power; Dr. King, of rare gifts and eloquence, leader in union; Dr. Reuben Bryce, worthy son of worthy sire, Bryce, of Killaig, foe of *regium donum*, founder of the Irish Presbytery. To these might be added the honoured Moderators, Auld, Newlands, Pettigrew, and others taking latest part in the once separate Synods, Hay, Dobbie, Pringle, Beattie, Crawford, Ronald, Mackelvie, not to speak of men sitting silent; orna-

ments of the Hall, Eadie, M'Michael, and of the Presbyteries from Lancashire, and London, Newcastle, Carlisle, from Orkney in the north to Galloway, from the great centres to the seaboards; the men of four decades, seniors already famed, juniors soon to be better known; of the fleet of the thirties, and the forties, bright with the names of William Robertson, John Ker, John Cairns, including two as but yesterday removed, Dr. Joseph Brown, Dr. Ritchie of Duns, leaving with us the veterans far ahead of the rest, Dr. Frew of St. Ninians, Dr. Andrew Thomson, by God's good hand to-day.

'Our fathers, where are they? Of all that ministerial roll of the Union Synod, how many are found on the ministerial roll of 1897? Fourteen. One other, ordained in 1846, stands on the latter roll, not on the former. Five others survive. 'All flesh is as grass, but the Word of the Lord endureth for ever.'

'But look at these men of 1847. Have they only inherited, and have they no personal record? Do not forget what they could speak of and remember—an education of public questions and events of war and peace, of corn laws and slavery, of Tithes and Test Acts, and Education grants, of Bible societies and the Apocrypha; of the Missionary era; the Reform Bill; the Voluntary Controversy; the rise of the Evangelicals; the Campbeltown case; the Royal Commission on Church Accommodation; the demand for additional endowments; Maynooth; the Atonement controversy; the Ten Years' conflict and its great sequel of 1843; and in leading struggles they could say, We were a great part.

There were in Tanfield Hall and on that roll the known champions of Dissent, when, like Jacob, it was small, the opponents of Privilege, who had repelled with success the assumptions and encroachments of the Establishment; who fought and won with honoured allies the battles of civil and religious liberty of their day, to slaves in the colonies, to the unenfranchised; accustomed to handle both trowel and sword, who stood ever not second in local and general enterprises of common Christianity and public weal; feeding their flocks, content to eat the milk of the flock; bearing one another's burdens, the strong helping the weak. All this in their separate state, united but not as Churches.

'Now we celebrate their union as Churches. Union is a word of the time. It is said to be in the air. It is more, it is in the heart of Christianity. It is the spirit and norm of the Church. Separateness may be, as it has been in our history, the necessity of fidelity and the condition of practical co-operation. Or it may be due to invincible physical causes. It may be due to infirmity or perversity, and the guilt of it is a question of searching of hearts. Union may be reconciliation, or merely coalescence of affinities. It was the last, in the Union we celebrate. To build together in God's wall, we are not beyond the exigencies of Babel itself. God's message must be spoken; God's work done. We must have the same language and speech if we would edify and co-operate. These two Churches found themselves working on the same lines after a century of parallel history, holding the same principles. Their fathers had crossed

swords, but that had long ceased. There was no blood feud. There was no inequality of freedom. They had long been fellow-soldiers, fellow-workers, and fellow-sufferers. They asked themselves whether they could not and should not unite for greater usefulness. Heart answered to heart. They took counsel together; they prayed together. We were led in parents' hands to these meetings. The spirit of wisdom wrought with the spirit of love, and they became one in ecclesiastical name, interest, responsibility and purpose in the service of the Lord and His Church. Union! There is a joy, a sweetness in the closing of ranks, in the closer communications of Christian life; and when on the larger scale, it is like the days of heaven on the earth. Who would not work for it—not for conglomeration of contraries and impracticables, which gives no guarantee of Christ's work, for that is the practical question, but for union in unity of the spirit, unity of affection and principle. Then only shall the Churches have rest, and walking in the fear of God and comfort of the Holy Ghost, be edified.

'We celebrate a Union of Presbyterian Churches distinctively Voluntary in testimony and practice, and on a basis excluding their opposite. These articles of the Basis of Union and the fresh point given them in the Declaratory Act of 1879 are the affirmation of Voluntaryism. If accepting and acting these, any Christian brother should think he also holds the Establishment principle in some form of rarefied generality—I shall be content that we leave each other to the arbitrament of the laws of thought. And it must always be

our joy, as it is our necessity in this illogical world, to take to our hearts and fellowships many a brother beloved with a halting syllogism.

'Looking for some specific achievement or characteristic mark of our history among the evangelical flocks, some would note the missionary enterprise. God has, in this respect, greatly owned and blessed us as a Church. We devoutly thank Him for this vocation, and for the evangelical faith maintained in the dark times to this day, the educated ministry, and other attainments, happily more or less common with other Churches. The missionary enterprise is the effort of Christianity to extend its blessings in the world, to fulfil the great commission, and it is now in some degree common to the Churches of our land and age. Would it not be more suggestive and correct to speak of the United Presbyterian Church as specifically distinguished among Presbyterians by its reasoned principles of Voluntaryism, which is simply applied Christianity, developing and illustrating the doctrine of the spiritual independence of the Church as regards both its self-government and self-support, and contending not only for the rights and liberties of its Courts, but also for those of the Christian flock? It has been its part to show that the maintenance of the Church is not secured on different principles from its extension, by compulsory or statutory power in parishes, and by freewill offerings for the heathen. Thus it has taught that sustentation and missions are but forms and exercises of the one work and one spirit of the willing people of Christ, providing in the day of His power for

the needs of home and abroad, of the Church and the world. May I presume to say that it is in its development of the scriptural grounds of the liberties claimed by Churches of Christ, and of the obligations involved in the freedom of Christ, that the Church of our fathers has made its not least definite and palpable mark on the age. We have not yet attained all. There may be those without whom we shall not be made perfect; and there may be those who shall not be made perfect without us. While we say, "I will remember the works of the Lord, I will remember Thy wonders of old," we think it no paradox to add, "Forgetting the things that are behind, and reaching forth to those that are before," we would build the Church of the future.

'But the Church of the future will be as we make our present, the best of to-day. Striving to make the living present live with the fulness of Christianity, of faith, hope, charity, these three, not one without the others, not the greatest itself, if it could be detached, which it cannot be, let us give the best shape to the Church of the present, and the Church of the future will shape itself by the will of God. God has sometimes taken the bone of contention, polished in many controversies, as Burgess Oaths, National Covenants, Free Communion, and by assimilative process Magistrate's Power, out of the midst. Or, He has so drawn the veil of obsolescence over the features of the old discussions that they cease to be questions of "practical politics." As to what remains in laws, civil or ecclesiastical, snares to conscience, or the dead wood of legislation, which touch no

spring of patriotism, loyalty, or honour, the clearing out of these anachronisms and rubbish of statute is work for the true reformer. But whatever the rate of speed in such labour, for us is the simplified task of doing like our fathers, at any cost, in our generation, by the grace of our Living Head, the duty of to-day. "O Israel, trust thou in the Lord: He is their help and their shield. O house of Aaron, trust in the Lord: He is their help and their shield. Ye that fear the Lord, trust in the Lord: He is their help and their shield."'

Then followed the reception of Corresponding Members from the Synod of the Presbyterian Church of England. The Revs. H. L. M'Kenzie, M.A., Swatow, Moderator of Synod; John Sclater, Manchester—with Messrs. Samuel Stitt, Birkenhead; Henry Robson, London; and Thomas Hall, Manchester. The Moderator and Mr. Stitt addressed the Synod.

Rev. H. L. M'KENZIE, M.A., Swatow, Moderator of the English Presbyterian Church, said:—

'Moderator, Fathers, and Brethren,—I am glad to be present to-day in your Synod as a Corresponding Member from the Presbyterian Church of England. In the name of our Synod I beg to offer you our loving greeting and very hearty congratulations on your having attained to your Jubilee as the United Presbyterian Church.

'Last week we celebrated the Jubilee of our Mission to China, meeting for the purpose in Sunderland, where William C. Burns was ordained fifty years ago as our first missionary to China.

'These Jubilees of Union, Disruption, Missions to the heathen—why do we celebrate them? Because we believe that Christ was in these great events, that His Spirit led and ruled and overruled in them to the glory of His Name and the furtherance of His cause. It is well to remember and consider the doings of the Lord in the days of our fathers. Thus shall our faith in His love for mankind, in His care for and guidance of His Church, in the past, encourage us in our testimony and work in the present.

'We come from a Jubilee Synod in Sunderland to your Jubilee Synod in Edinburgh. You are recalling the past in Scotland, the stirring, the instructive, the stimulating history of your Church, a history full of touching, solemn, glorious memories and traditions, a history replete with stimulus and guidance, and not without its lessons of warning. We were recalling the beginnings of our work for Christ among the heathen, and the great things He hath done for us in China during these fifty years. But in Scotland, as in China, it was the Lord Himself who was working, and you and we alike would say, "Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy and for Thy truth's sake."

'We rejoice with you in your joy on this great occasion. Your history, your traditions, appeal to our hearts, we feel that we in England have a large share in them, and are helped by them in our church life and aims. Nor do we forget your very generous and self-sacrificing action on our behalf in 1876. You then

mightily helped to give us a good start as the Presbyterian Church of England, and we very gratefully remember your large-hearted self-denying sacrifice on our account. We rejoice to think that you have proved the truth of the words, "There is that scattereth and yet increaseth." For your growth at home and your manifold labours in foreign lands testify to the Lord's abundant blessing during these twenty-one years, that is, since you parted with so many of your congregations and ministers in England.

'You will be interested too in our growth at home and abroad. Let me briefly refer to a few things which indicate our progress in the mission field during the fifty years that have passed since our first missionary went to China. Though our Church in England is still only a small one, having but 305 congregations with a membership of over 70,000, we have, including men and women, 55 missionaries, working at 10 centres in China, Formosa, the Straits Settlements, and India. In China, Formosa, and Singapore there are 184 congregations of native Christians, having 4946 communicants, and a total membership, including children, of 8621. There are 15 or 16 native pastors, entirely supported by their own congregations; 133 native preachers and teachers; 53 theological students in 4 colleges; 7 mission hospitals; 3 or 4 missions to their countrymen supported and conducted by the native Christians; 4 Presbyteries, and 1 Synod. Such results indicate, so far as statistics can indicate, that God, who giveth the increase, has been with us and blessed

us in our work for Him among the heathen, and done great things for us. I mention them that you may rejoice with us and give thanks on our behalf, as we do with you to-day.

'In thinking of your great, your splendid work in heathen lands, I cannot forget that our William Burns was the first missionary to that part of China where you are now, with your brethren of the Presbyterian Church of Ireland, labouring, and where you have, by God's blessing, gathered such abundant fruit. This forms one among other links between your mission work in the north of China and ours in the south. And there is yet another link between our mission and your Church, for three of those who work with us in China bear the honoured name of Maclagan, all of them from what was a United Presbyterian home and church in Berwick. And let me say that we shall be delighted to get from your Theological Hall as many more as you can let us have like my beloved colleague at Swatow, the Rev. P. J. Maclagan.

'But I must not longer trespass on your time. In concluding these few remarks, let me again say that I greatly rejoice in being with you on this auspicious occasion, and in conveying to you the affectionate greeting and congratulation of the Presbyterian Church of England. You and we are engaged in one great work under our One Lord and Master; may He guide and prosper us in all that we seek to do, to the praise of His Name and the extension of His cause at home and abroad.'

Mr. Stitt, at the call of the Synod, rose, and was warmly welcomed. He said:—

'Moderator, Fathers, and Brethren,—Your call, Moderator, to address the Synod I obey, but as it comes upon me quite unexpectedly I must call for your kind indulgence. It is to me a great delight to be once more a member of the United Presbyterian Synod, for it was my privilege, before the English Union, to be seldom absent from the Secession, and then the United Presbyterian Synod, commencing in 1844 and terminating in 1876. I share, therefore, in the joy and gladness of the Jubilee, and congratulate you with my whole heart on the blessed results which have followed the happy Union of 1847. I feel proud of the noble work done at home and abroad by my dear mother Church, and pray that the blessing of God may rest upon her in all her labours in His cause.

'The happy results of the past Unions may well encourage the hope that a further advance in this direction may also be greatly blessed.

'It is well known that co-operation should precede and prepare the way for incorporation, and it is gratifying to observe that this preparatory action has been already begun, and is likely to be advanced by methods approved by this Court and the Assembly about to meet. This is the way to secure that union of hearts which should precede the union of hands.

'As one of the few survivors of the Union Committee of 1863, and during its ten years' existence, seldom absent from its meetings in this city, may I be per-

mitted to remind the Synod that the Union then contemplated included England as well as Scotland, and I indulge the hope that eventually there may be formed a *British Presbyterian Church*, wielding a mighty power for the maintenance and extension of the Kingdom of Christ in our beloved land.'

The Corresponding Members from the General Assembly of the Free Church were the Rev. Principal Rainy, D.D., Rev. James Denney, D.D., Rev. John M'Ewan, D.D., with Sheriff Cowan and Mr. J. C. Robertson—an apology being given for Sir Thomas Grainger Stewart, M.D. Dr. M'Ewan addressed the Synod.

Dr. M'EWAN of John Knox Church, Edinburgh, who was received with cheers, said:—'Moderator, I could have wished that Dr. Rainy had gone on and finished this business, but at the same time I will not come behind Dr. Rainy in my expression of the warmth of my congratulations to your Church. I believe that I give expression to the feelings of the great bulk of the members of the Church to which I belong, when I say, that we warmly congratulate you as a Church on this Jubilee occasion. Your record as a Church during the last fifty years, is one of which any Church might be proud. At the same time, I was glad that Principal Hutton, in his admirable statement, referred to the early fathers of the Secession. No one acquainted with the history of the early Secessions from the Established Church and their causes, and the unique position

occupied by the first Seceders—can fail to see that, under God, these men have laid Scotland under a deep debt of gratitude which she can never repay. These early Seceders kept the lamp of evangelical truth burning brightly, at a time when the Church of Scotland was lying under the withering blight of dead Moderatism. Books were not plentiful in the houses of the peasantry of Scotland when I was a boy; but among the books in my father's house were the writings of the Erskines and of Thomas Boston, himself half a Seceder. We congratulate you in being able to look back on the heritage of the noble men who were the early founders of your Church, and thank God for the service they were enabled to render to the cause of vital godliness in dear old Scotland. We also congratulate you, Moderator, on the splendid work which your Church has been enabled to accomplish in the foreign mission field during these fifty years. We in the Free Church, had it often dinned into our ears by one who was called the prince of missionaries, Dr. Duff, that no Church could live or prosper which neglected the Master's command to "go and preach the Gospel to every creature," and the promise of blessing on the Church at home was conditioned by the right discharge of its duty to the perishing heathen abroad. Much yet remains to be done in this field, but surely there is much cause of thankfulness when we contrast what is being done now, with that of the time, when it was positively a problem whether the whole Church of Scotland could raise as much money as would support

one Missionary among the heathen! We therefore congratulate you, as a Church, on your record of Mission work in the course of fifty years, which is still being vigorously and successfully prosecuted.

'In reference to the question of union—may I say, that although I am now getting an old man, I am beginning to cherish the expectation that I may live to see the day when I shall be privileged to stand among you, not as a Corresponding but as a Constituent Member. I was delighted to hear Principal Hutton referring to what he happily termed the massive theology of the Marrow men and the Seceders, as that which was still preached in the United Presbyterian Church. The experience of the last fifty years had opened the eyes of many on many things. Some of us had long cherished the conviction, that the connection of the Church with the State proved a security to some extent for soundness in doctrine and purity of worship. I for one have come to see that such a conviction was illusory. The present condition of establishments in Great Britain is a demonstration of this; but I do not wish to be misunderstood. I am not conscious of having given up any vital principle, for which I contended in earlier days. So long as your Church holds fast and proclaims, as Dr. Hutton did to-day, not only the great doctrine of Christ's headship over his Church, or, in other words, the spirituality and freedom of the Church as under law to Christ alone, but also, that all Kings and Magistrates were bound to recognise Christ as "King of Kings" and "Lord of

Lords," and were bound to have respect in their legislation to His supreme authority as revealed in His word—then you are maintaining what I hold to be the essential principle in national religion. I believe the day is past, when soundness in the faith and purity of worship are bound up with an Established Church. The only real security for that depends on a Church being alive and doing the will of Christ. Moderator, allow me to express the hope, if not the conviction, that two Churches, such as yours and ours so closely allied both in *doctrine*, *spirit*, and *practice*, may soon be still more closely united, yea, rather be made one! In these days of abounding evil, instead of divided ranks—their power for good weakened by separation—they needed rather to be bound together as brethren, in the service of their common Lord and Master. May God speed that happy day!'

Delegates were received by the Moderator and Synod:—

1. From the General Assembly of the Presbyterian Church of Ireland. The Rev. Dr. Williamson, Belfast, Moderator of Assembly, and the Rev. W. G. Strahan, B.A., Ahoghill, addressed the Synod.

'The Rev. Dr. WILLIAMSON, in congratulating the Synod on the great event which it was celebrating, spoke of the work of the Erskines and its influence on the religious thought of Scotland. The battle which the Church had been waging for years, to retain the

rights which the State had tried to filch from her, was not finished, but it was now being more generally recognised that it was the right and the duty of the Church to do her own work in supporting the Gospel and spreading it abroad. He was sorry that some in his own old Free Church had not yet fully seen that the Church of God could and ought to support itself irrespective of any golden pillars of the State. But the battle was not yet won, and Principal Hutton and his coadjutors must not unbuckle their armour or hang their swords in the hall and learn the art of war no more. It would be a grand day for Scotland when the Free and the United Presbyterian Churches should come together, and he hoped he would be present at the marriage. He ventured to think that if once that union were accomplished it would not be long before they had another. Then, indeed, they would have a free Church in a free State, supporting herself, and spreading the Gospel all the world over. He might also mention that they had a little Church across the water, and he would like that they should have a union with her. She was a very comely daughter, and would do them credit, and he hoped, at any rate, that they would make over to that Church the congregations which the United Presbyterians had in Ireland.'

Rev. W. G. STRAHAN, B.A., Ahoghill, said:—

'Moderator,—It is a great honour to be privileged to take even a humble part in these Jubilee celebrations. Your Church in the past has been a history of trials and contendings. It has been built up mainly by men

who dared for conscience sake, to be in a minority, and even though in some instances, one may find himself unable to appreciate at the worth they placed upon them the merits of their causes, the fact that they allowed conscience to make them sufferers has left its impress upon the structure they builded, and rendered their successors fitter for the service of their Redeemer and Lord. In early British history there is but little recorded save feuds and wars: many of them so petty in their dimensions that Milton said of them they were not more deserving of record than the skirmishes of crows and kites. But though these ancient battles were insignificant in themselves and indeterminate in their immediate consequences, the fighting of them has contributed immensely to England's greatness. The five centuries during which her fields were incessantly drenched with blood—every country in turn made the scene of mortal strife—every tribe, whether cowardly or heroic, driven into conflict, have left a lasting impress on British character. The battles were fought between men contending for all that man holds dear—for life, religion, liberty, language, home. Through them were registered in the constitution of the British race that love of freedom, and courage to fight for it, which have had so pronounced an influence in the shaping of British destinies and the working out of her so-long continued success. It has been similar, I think, in this Church of yours. The spirit of enthusiasm marking these Jubilee celebrations is not a sudden ebullition of feeling in response to the beauty of some novel conception

but the strong emotion of earnest men springing up in support of convictions that past struggles made as much a part of themselves as the beautiful grain is part of the oak panel, or the exquisite lustre of the gemmed ring part of the sapphire or diamond. You have collected together by the attractive spell of brotherliness in Christ, men who, though they once differed and were kept separate by descent, by tradition, by fierce argument, and by sore suffering, are to their principles bound. And union is in the air, soon, I trust, to come forth like the electric current from the dynamo, to move along the lines of a carefully constructed system, and give light and power throughout the land.

'We have union with you in actual operation. If with other churches in Scotland we have had more numerous exchanges of friendly greetings, it was between you and us was formed the first incorporating union. In the Presbytery of Manchuria, with the full consent of this Synod and of our Assembly, your missionaries and ours, with the elders, by their preaching now sit side by side, discussing as brethren what pertains to the advancement of Christ's Kingdom. We do not see with the eye much of the fruit of this union, but it helps us nevertheless, it helps us sentimentally, it helps us religiously. To know that in this mission field there is to be no repetition of the divisions of the home Church—chargeable to home folly or the lack of brotherly love—this is a very real help indeed.

'If, as our Moderator has hinted, a marriage results from the present wooing, and you then become the

great United Free Church of Scotland, offer to us your congregations in Ireland, I am confident such a change would prove not only a great convenience to the congregations transferred, but an advantage to the districts in which the congregations are located. But if you should contemplate the bestowal of this gift, give generously—a fair bride is worthy of a golden dower.'

2. From the Congregational Union of England and Wales. The Rev. Principal Fairbairn, D.D., Oxford, and the Rev. J. Guinness Rogers, D.D., London, addressed the Synod.

Principal FAIRBAIRN, who was cordially received, said:—

'Moderator, Fathers, Brethren,—I come to you as a vagrant Scot who has yet felt amid all his wanderings that the pleasantest way he ever takes is the way which leads to the old home. I have not returned exactly as a repentant prodigal, but if I had, the warmth of your welcome would have turned the act and attitude of penitence into a moment of genuine joy, for what does it mean, but that the old home is full of men who are brothers indeed?

'I stand here in a double capacity, an official and a personal. In my official capacity I bring the fraternal greetings of the English Independent Churches, who rejoice with you over your fifty happy and fruitful years of wedded life, a symbol of the good which comes of the union of once divided Churches. The greetings are cordial and sincere, for our friendship is not of yesterday and is due to no passing fancy. It is based

on community of character and history, on kinship of belief and hope, of suffering and endeavour. Your life and ours began, in a sense, together; though you flourish in the breezy air of the north, yet your roots lie deep in the warmer soil of the south. One of the men silenced in the fateful year which saw the Act of Uniformity passed was a certain Henry Erskine, then minister of Cornhill, in Northumberland; but he, though deprived of his living, was too brave to be vanquished by an intolerant law. There is nothing so little possible as to silence by Act of Parliament a man of strong convictions. This man, who ranks as one of our two thousand ejected ministers, had two sons who bore the names of Ebenezer and Ralph Erskine, and became in their day founders and revered fathers of the Secession Church. And the preaching of their silenced father was often more potent than the voices that spoke by virtue of the royal licence to exercise their ministry. For among the names of those converted by the preaching of this silenced Henry Erskine was a man who did more to tame the wild men of the old royal forest, so long the home of the raider and the freebooter, than any magistrate or minister ever sent into their midst. The name of Thomas Boston still lingers like a soft golden light amid the braes and down the Water of Ettrick. It has shed a halo over all the district drained by "still St. Mary's lake," that need fear no rival either in the ballads that tell of ancient feud and foray, or in the lyrics that are full of the weird music made by the Shepherd who was born under the very shadow of

Ettrick Kirk. And Boston has said, "Little wast thou thinking, O my soul, on Christ, heaven, or thyself, when thou went to the Newton of Whitsom to hear a preaching, when Christ first dealt with thee;" and this preacher, who "was none of the unconcerned Gallios," who changed his present and made all his future, was the silenced Henry Erskine.

'But this is not our only point of contact. We have to-day heard something of the Marrow men. But whence came "the Marrow of modern Divinity"? It travelled from the fertile South into this, a thirsty and barer region. If its author was an Oxford man —which is indeed more than doubtful—then he was a member of the very college which sent out to New England one of the foremost Puritans, Richard Mather, who settled there, helped to found and shape the colony, and became the father of a long line of illustrious descendants. England can, therefore, in a very real sense, claim to have formed the theology that inspired the fathers and leaders of the Secession.

'And there is a point where the affinity grows even more intimate. The Westminster Assembly was not a quite homogeneous body. There were in it others besides those Scotch delegates who did not love the "detestable heresy of toleration," and who did their best to spoil the chances of Presbytery in England by making it too intolerant to be tolerated. For in that Assembly there were five dissenting brethren who protested against the too rigorous uniformity, and claimed "liberty for tender consciences," and these five were the fathers of

our Independent Churches. And with their attitude, and not at all with that of their opponents, you would sympathise, for you have rendered to the cause of truth and progress no more eminent services than those you have performed in behalf of civil and religious liberty. There has been no controversy marked by more distinguished ability, even during this century of public agitation and dispute, than what is known as the Voluntary Controversy; and the efficient leaders in it were fathers whose names are still honoured in your Church. We have heard of the heroic march to Tanfield Hall in 1843; but that movement was to a large extent both the justification and the achievement of the Voluntary Controversy. And I will add, that the book which seems to me at once the ablest and the fullest in knowledge as to the ecclesiastical condition and question in England, and the clearest in its insight into both the religious and the civil principles then, as now, at issue touching the relations of Church and State, is a book on the *The Law of Christ respecting Civil Obedience*, which bears on its title-page the venerated name of John Brown, of Broughton Place.

'We and you, therefore, are, both in history and thought, both in life and doctrine, bound by many and intimate ties of sympathy and tradition, of faith and fellowship.

'But besides the official message I have to bear, there is another and tenderer and more intimate, because more personal, that I would fain try to deliver.

'I come to you as a strayed son, who yet has never

left the fold of the Great Shepherd, to confess my affection for my mother Church and the sense of rich and varied obligations which I feel to her. When I received your invitation to come, it seemed to me an imperative command, for I heard in it, as it were, the voices that I first knew and have loved most, summoning me to make confession of the most sacred debt a man can owe to any society. In what is perhaps the most sincere and veracious page in any book that bears my name, this story stands written—that of all the persons who have influenced my life, the one whose influence has been at once most penetrative and most formative is that of an obscure man who died years before I was born. But that man's daughter was my mother, and she had no greater ambition than to make the son who bore her father's name bear also her father's character, live according to his faith, and be in his vocation not unworthy of the man she had learned as a child to know, and as a woman to love and revere so deeply. And that grandfather of mine was an elder in the Old Burgher Meeting House at Lauder, and owed the faith he lived by to the Word which was spoken there. May I add that his wife was as good as an elder in the Anti-Burgher Meeting-house of the same old town, but she was, of course, too loyal to her own Church ever, in the memory of any one of her own family, to have been guilty of so grievous a weakness as countenancing the congregation which was good enough for her husband? But I never heard that either loved or honoured the other the less for each honouring and loving conscience

the more. And it is not only on one side that I can claim the merit of combined Burgher and Anti-Burgher descent, for through my father's father I can claim a similar relation to the old Anti-Burgher Meeting-house at Earlston. And so, as life has lengthened and experience deepened, it has become ever more evident to me that the heroes of my childhood were the saints of the Secession, whose love of truth and tenderness of conscience made them fear the majesty of God too much to stand in awe of the reproach of men.

'While therefore it has been my fortune to serve the kingdom of Christ in another ministry than yours, yet the feeling of my inmost soul is one which can be expressed only in the words of the ancient psalm, "All my springs are in Thee."

'And besides these personal reasons I hold others of of a more general kind for rejoicing in this day. You are a Church that has eminently and excellently served the land I love, and one has to be a sort of errant Scot in order to discover how much he loves the land. Scotland is never long absent from my thoughts; nay, she dwells so deep within my heart that I often say to myself, "If I forget thee, let my right hand forget her cunning." Even amid the fiords and waterfalls and glaciers of Norway, lying as they alone know how to lie under their glorious northern light, I have been hardly able to see the grandeur of nature or to feel her charm for sheer home-sickness, for dreaming of the long bare ridge of the Lammermoors, with the bent grass waving in the wind, or for the vision of the purple

sunlight along some Highland hill-side, where I seemed to feel myself wandering knee deep amid the blooming heather and breathing its rich fragrance. I have sat beside Niagara and not been able to hear the thunder of its waters or to see the marvellous beauty of their colour as they sloped and broke over their mighty crest, for dreaming of the silvery Tweed as it flowed murmuring between its storied banks to the sea. And though Oxford be beautiful, possessed of what her most gifted sons feel the adorable charm of a day that is dead, and though they love to dream of the serene light which lingers over her spires and towers when elsewhere in England there burns only the fierce yet murky blaze of our modern day, yet happy though she be to me as a home, I feel as if she grew tame when the image of a still queenlier city in the far north breaks in upon some blissful mood, and I see the old grey castle on its mossy crag, and think of the great names that have made the streets around it illustrious, and the great events that have made still older streets memorable in Scottish story. And how can I help loving a Church that has served and is serving so grandly the land and the people I so love as often to feel a stranger amid men of the same speech but of different traditions from my own?

'We have heard to-day of a new hope in the air. You celebrate the union of fifty years ago, you anticipate a larger union in a time, let us hope, not so very far distant; I devoutly pray that the union may be fitly consummated, and, once it is, that a deeper and richer life may

find opportunities for the higher service of the nation for whom you live. But do not forget those of us who have the misfortune to live in the less favoured and less enlightened south. Let us join hands in the great warfare that has to be waged in behalf of freedom and of truth. Your Church and ours are the representatives of great principles. We represent together the supremacy of Christ in His own Church, we represent the rights of the Christian laity as against mere official priesthoods, we stand for the faith that as God in Christ approached man directly, so man through Him may directly approach God. We stand together for the sanctity of the people as distinguished from the sanctity of any office or any official; and we have so to combine our hearts and hands, our energies and our forces, that the people of the United Kingdom may become a people entirely obedient unto the Master who redeemed us, and who is daily in our experience fulfilling His promise to be with us alway, even unto the end of the world.'

DR. ROGERS also spoke, and claimed to belong to us in the sense that he was one of the children of 'revolt.' He wondered where the Church of Christ would have been to-day if it had not been for those revolts that did not indicate lack of love to the brethren, but fidelity to the Catholic faith. He held with Dr. M'Ewan that the best protection for orthodox Christianity was that its Churches should be free.

3. From the Presbyterian Church of England, there were present the Rev. R. Leitch, M.A., Newcastle; Rev. W. Rigby Murray, Manchester,—with Messrs. Robert Wales, London; James Muir, Manchester; and George Bell, Newcastle.

The Rev. R. LEITCH said:—

'Moderator,—Your jubilee is an event to which many of us have been looking forward with peculiar pleasure; and speaking for myself, I had determined, delegate or not delegate, that I would attend your Synodical Meetings in this eventful year. As an old United Presbyterian, I can never forget my mother Church, or my indebtedness to her. Reference has been made to prospective union. We who hail from across the Tweed, can speak of a union that has been accomplished on somewhat similar lines, which has been a most peaceful and harmonious one. It has worked well, and if I may judge of what your contemplated union is likely to be, go forward with it fearlessly. As an old fellow-student with you, allow me, Moderator, to say how pleased I am to see you occupying the high and honourable position your Church has called upon you to fill. In thus honouring you she has honoured herself. Again let me, in the name of the Presbyterian Church of England, thank you for your fraternal allusions to us and to our work, carried on in the name of our common Lord and Master.'

The Rev. W. RIGBY MURRAY, said:—

'Moderator, Fathers, and Brethren,—My first word must be one of hearty congratulation to yourself, Sir, on the great honour which your brethren have conferred upon you, by raising you to the Chair of this Jubilee

Synod. You and I were fellow-students in the Theological Hall in Queen Street, in the good old days when a summer's session of two months, extending over five years, was considered amply sufficient for the equipment of a candidate for the ministry. That it *was* sufficient for that purpose, your own theological equipment, and the good use you have made of it, is convincing proof. Most of our fellow-students, alas! have passed away, but a few still remain, and in their names, as well as in my own, I desire to offer you our respectful and sincere congratulations.

'Moderator and brethren, We count it a high honour and great privilege to be permitted to appear before you on this auspicious occasion. The Synod of our Church has appointed us as *special delegates*, to convey to you her most affectionate greetings and most enthusiastic congratulations on your having attained your jubilee; and we have all the greater pleasure in fulfilling our commission, that we are all of us your own children. If we cannot say, like Joseph's brethren, "We are all one man's sons," we are at least able to say, and we have no small satisfaction and pride in saying it, that we are all the offspring, spiritually and ecclesiastically, of one and the same beloved mother. And never did sons rejoice more in the golden wedding of a Mother than we rejoice this day in *our* Mother's golden wedding. When the diamond wedding comes, should we be spared to see it, it will give us all great pleasure to fulfil a similar commission to that which we are fulfilling to-day.

'After the address to which you have listened from the

esteemed Moderator of our Church, and considering that you are still further to be addressed, in the evening, by the learned Principal of our College, Dr. Dykes, and by Dr. M'Ewan of London, another of your sons, and one of the most distinguished of them all, it is quite unnecessary for me to say anything about the condition and prospects of Presbyterianism in the South. We are here simply to rejoice in your joy. We are here to tell you how highly we esteem, and how warmly we love you; to tell you, that though one-and-twenty years have elapsed since we left our fathers' house, in response to the question, "Wilt thou go with this man?" we have not forgotten, and can never forget, that house; and to tell you also, now that we have reached our majority in the married state, we are well pleased with our life-partner, and are satisfied that we could not have made a better match.

'We hold a highly respectable place among the Non-conformist Churches of England; we enjoy, in a very large measure, their confidence and affection; and, by means of our Sustentation Fund, which has distributed an equal dividend of £200 a year, for more than 20 years, among our ministers, we have given them an object-lesson which is at once their admiration and their despair. Indeed the leaven of Presbyterianism is gradually leavening the whole lump of English Christianity. The great Wesleyan Church is now almost entirely Presbyterian in her polity. The numerous branches of the Methodist family are rapidly following the example of the Mother Church. The Congregationalists are imitating our methods, in many ways, while a large

number of their ministers are looking wistfully toward our Sustentation Fund. The Church of England herself has actually adopted it, and set on foot a "Queen's Jubilee Clergy Sustentation Fund," which seems to be meeting with encouraging success. In short, even if we should not succeed in gathering multitudes into the Presbyterian fold, we are bearing our fair share of the work of evangelising England, all that is wanted for still further success being—men and means.'

Mr. ROBERT WALES, London, said:—

'Moderator,—It is a great gratification to me to be associated with my brethren, in conveying Jubilee congratulations from the Presbyterian Church of England. To find myself once more on the floor of this house, after an absence of over twenty-five years, fills me with the joy that comes to us on revisiting our old home. It was then my privilege to address the house as one of its members—my old friend and esteemed minister, the late Rev. Dr. John Edmond—whose memory I am glad to know is still cherished here—was with me; we were intrusted by the Presbytery of London with an overture, craving leave for the use of instrumental music in our public worship. Many excellent and well-beloved brethren were filled with fear as to what might happen if the prayer of the overture was granted—they saw visions of broken peace and other disasters. But the leave was granted—the peace of the Church was not disturbed—nay, rather, the interests of harmony were greatly promoted. These are interesting reminiscences of the "old days." But the thoughts, after all, that are

uppermost with me to-day, and with all who, like me, were "born and nurtured" in this Church, are the remembrance of all we owe to her. It was here we imbibed the principles of liberty and religious equality, and here too where we caught the contagious enthusiasm of zeal for "Foreign Missions," heritages which have been handed down, and which continue powerfully to exert their influence. Then, what an unspeakable blessing the Union we are now celebrating has been to us all, and so, in the fulness of our hearts, we join with you in thanksgiving to the Head of the Church! We will cherish the hope that the still wider union now contemplated with the Free Church of Scotland, may soon be accomplished—fraught, as we believe it will be, with abounding blessing to the Churches immediately concerned—as it will also surely be to all evangelical communities beyond their borders.'

4. Representatives of the Alliance of the Reformed Churches holding the Presbyterian system, in the persons of Rev. Professor Blaikie, D.D., LL.D., Edinburgh, and Rev. George D. Matthews, D.D., London.

Dr. BLAIKIE said:—

'The General Presbyterian Alliance has thrown its congratulation into the form of a short address, which, with your permission, I will now read—

'*Address from the Executive Commission (Eastern Section) of the Alliance of Reformed Churches.*

'To the Reverend the Moderator and other Members

of the Synod of the United Presbyterian Church of Scotland, meeting at Edinburgh, May 1897.

'Dear and Honoured Brethren,—We, the Executive Commission (Eastern Section) of the Alliance of Reformed Churches throughout the world, holding the Presbyterian system, desire, in common with many other ecclesiastical bodies, to offer you our cordial congratulations on the completion of fifty years of Church life in the united capacity on which you entered in 1847.

'During your whole career as a Christian Church (which may really be held to reach back to fully a hundred and fifty years) you have consistently and faithfully held forth in your pulpits the Word of Life, and maintained a testimony for the great evangelical truths which form the very essence of Christian doctrine. We honour you for this great service, not more characteristic of your Scottish Church than of those ministers and members of your body who, from time to time, have gone out to various countries, some to England, some to Ireland, some to the United States, some to Canada and other Colonies of the Empire, and who have ever been proud to call themselves "Children of the Secession." We know that you cherish this service to evangelical truth as among the brightest of your traditions; and we confidently expect that what has been your glory in the past, will be your cherished aim in the future.

'We desire, likewise, to offer our congratulations and our thanks for the zeal you have shown in the cause of foreign missions. In that cause you hold a foremost place among the Churches of your land, at least in the amount of your offerings as related to the number of your congregations and people. Long before the abolition of slavery you sought out the negro in the West India Islands; then you sought him out in his early home on both sides of the African continent. India, China, Japan, Corea, have all attracted your sympathies and enjoyed the devoted labours of your sons. We congratulate you on the many tokens of Divine blessing that have rewarded you in various parts of the mission field, and not least in Manchuria, where the

signal blessing on your labours has not only rejoiced your own hearts, but has been a stimulus and encouragement to labourers from other Churches and in other fields. We desire also to acknowledge the very cordial relations you have always maintained with other missionaries, and your valuable contributions towards that co-operation among Presbyterians in the foreign field which it has been one of the great objects of this Alliance to promote.

'That you may enjoy, in increasing measure, the blessing of God on your labours at home and abroad, and that, continually growing in grace, in humility, in zeal, in love to the Master and to the brethren, you may be the instruments of greater and greater spiritual good as years roll on, is the earnest prayer, dear and honoured brethren, of your fellow-members of the Presbyterian Alliance.

'JOHN MARSHALL LANG, D.D.,
'*President of the Alliance.*
'W. GARDEN BLAIKIE, D.D.,
'*Honorary Secretary.*
'G. D. MATTHEWS, D.D.,
'*General Secretary.*

'There is no need for my enlarging on this address, which comes from a body whose object is to promote the spirit of ecclesiastical union, though it does not meddle with its forms. But I may be allowed to express the obligations under which the Alliance lies to the United Presbyterian Church, not only for the goodwill of its members generally, but especially for the great services of a few, of whom I will mention three. The first is my late honoured, beloved, and lamented friend, Principal Cairns. From the hour he joined us, he was a tower of strength. His very presence, his ever-radiant smile, and the grasp of his hand were much; his help

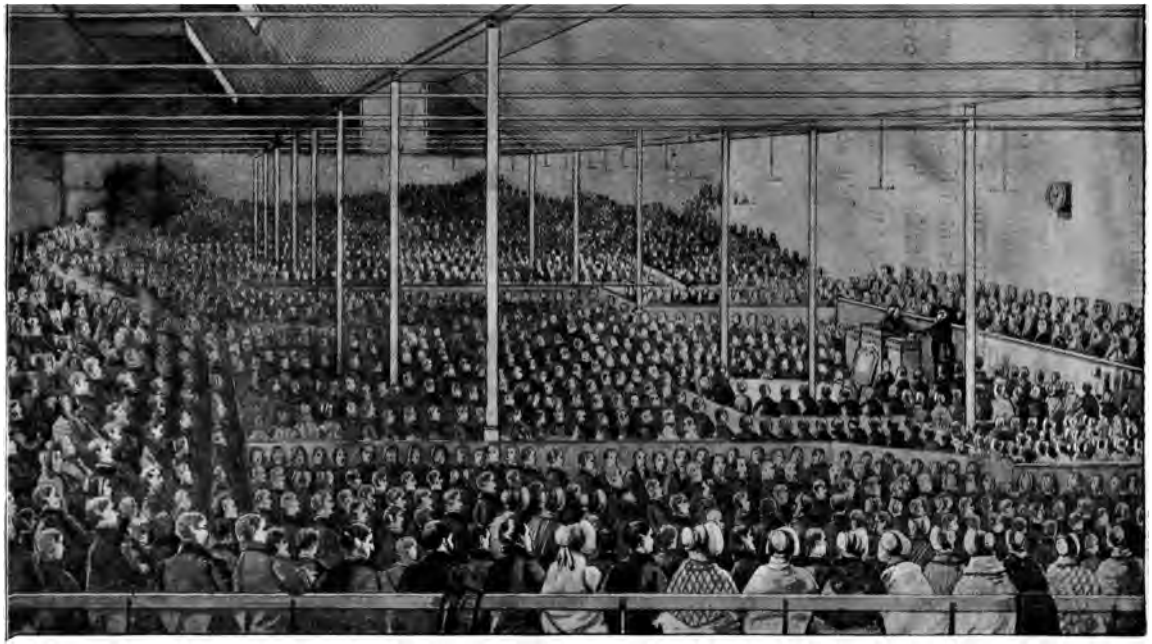
in counsel and his inspiring addresses were more; but what was most helpful was the warm interest he took in every Church of the Alliance, and especially such as were poor and struggling. All of them found a place in his great heart, in his sympathies, and, I am sure, in his prayers. The second name I would mention is that of another honoured friend, Professor Calderwood; he took a great lift of the cause at the beginning, and it was especially helpful that he did so. For at that time many were disposed to doubt whether our movement would be an abiding and useful one, or, to use a phrase of Principal Hutton's, a mere meteor of the morass; and it was of great benefit to have the active support of one who held so high a position both in the Church and in the community at large. The third name is that of your Foreign Mission Secretary, Mr. Buchanan, whose extensive missionary knowledge, sound judgment, and excellent business habits have been of great benefit. I will not detain the Synod further, but conclude by reiterating the wish expressed in the Address, with reference to the zeal of this Church for Gospel preaching and for foreign missions, that what has been your glory in the past may be your continual aim in the future.'

The Rev. Dr. ANDREW THOMSON, whom the Synod received with warm congratulation, moved the following motion: —'The Synod welcomes the corresponding members and the delegates from the Churches, and the brethren from England who have now been invited by

the Synod to correspond; prizes the manifestation of love and brotherhood shown in their presence, and in the greetings which they bring from the Evangelical Churches and Societies they represent. The Synod regards this association of these brethren with us as an exhibition of the real unity which binds together those who, whatever their ecclesiastical name, hold by the Lord Jesus Christ as the sole Head and King of His Church, and His gospel as the one power intrusted to His people by which the Church is to be built up and the world converted. The Synod reciprocates the greetings of these brethren, and earnestly prays that their Churches and our own may be endowed more and more abundantly with the Spirit and power of the Lord, and thus made mighty through God for blessing to our country and the world.'

The motion was seconded by Mr. MURDOCH JAFFREY, elder, who was present as an elder at the Union in 1847. The motion was unanimously adopted, and the Moderator addressed the corresponding members and delegates from other Churches, reciprocating their fraternal greetings and sympathies.

The MODERATOR said, that the motion having been adopted, it fell to him to express the cordial satisfaction they felt in the presence of the honoured brethren they had now with them. That was a memorable day in a memorable Synod. He was sure they would all look back upon it in years to come, and feel that they had received from it new impulses and new stimulus in devoting themselves to their Master's service. They had wel-



UNION OF THE SECESSION AND RELIEF CHURCHES, TANFIELD HALL, CANONMILLS, EDINBURGH, MAY 13, 1847.

comed the representatives of the English Presbyterian Church, that Church which, to so large an extent, was one with themselves, and which included interests with which they were all deeply concerned. What should he say regarding those who represented the Free Church of Scotland? Might he express, as had been done over and over again that day, the hope which was in every breast, that an incorporating union might soon become a fact in Scottish history? The work to be done for our country is in both communions substantially identical. The agencies employed are in all respects very much alike. The intellectual attitude assumed towards the pressing theological and social questions of the day is in both the same. Indeed the whole texture of Church life which is visible in each is so similar, the one to the other, that Scottish eyes alone can discern aught of difference. In view of such considerations, we may rest assured that by a law, unerring in its operation, we cannot long remain apart. Continued separation cannot bring benefit. For aught we knew, it may issue in blight. They expressed their warmest feelings of regard towards the Irish Presbyterian Church. Regarding the honoured brethren who had come to share their joy, from the different sections of the great Nonconformist Church of England, they knew what their faithfulness was, and what their enthusiasm and success had been. They welcomed them, and they thanked them for the noble work they had done in the cause of true evangelical life and work. They admired and honoured their high historical position. They prized

the address which had been presented to them by the Alliance of all the Presbyterian Churches, and especially so, seeing that it had been read to them by so venerable and revered a brother as Professor Blaikie. They welcomed them all.

The Synod after transacting ordinary business, resumed the Jubilee celebration in the evening by singing the Second Paraphrase. Prayer was offered by the Rev. Dr. Black, Glasgow.

An address was given by the Rev. ALEXANDER BROWN, Pollokshields, on *The Divine Leading in the Origin and Progress of the Secession and Relief Churches.*

'There are occasions, Moderator, when we seek in the past our inspiration for present duty. We recall the attitudes and the actions of the men of former days that we may learn from them the spirit of true service. We do not necessarily adopt their convictions, or appropriate their methods; but we rekindle our torches at the flame of their heroic devotion. And such an occasion is it with us now and here, when we meet to commemorate the Union, in which our Church had its birth,—an event, which still proclaims to the world our willingness to join in healing the wounds of our Scottish Church life.

'When in the year 1690, the Presbyterian Church in Scotland was declared to be the Church of the nation,

it was believed by many, that our country's religious troubles were coming to an end. With the favour of the Crown, the sanction of Parliament, and the good-will of the people, every danger seemed to be taken out of the way. It was destined, however, that the unexpected should happen. First of all the king required the recognition of the repentant curates. Then the public authorities imposed upon the ministers the Oath of Abjuration. Finally the Parliament, not to be out-classed in daring, re-enacted the law of Lay Patronage. Thus, as by one stroke, the liberties of the Church were annulled, and the rights of the Christian people confiscated. And while these acts of intrusion were keenly resented by the country, they were only tamely protested against by the Church leaders.

'But what do these events of distant days now mean to us? In what light must we now view them? We contemplate them without a feeling of regret. We now recognise that the Church had bound itself in the toils of an unequal compromise, and that a wise Providence made use of these events to necessitate a new advance to higher spiritual liberty.

'The Revolution Church had little in common with the Church of the Reformation. Its chief distinction was its invincible infirmity. It substituted policy for principle, and material advantage for the interests of Divine truth. It lacked true leaders, it lacked earnest conviction, and it lacked the courage that merits success. Had the hand of a Knox, or a Melville, or a Henderson in that hour of crisis directed its destinies, one chapter

at least of Scottish history would have read differently. These intrusions would have been firmly challenged, if not finally checked. But it was the day of the Church's humiliation. The men, who would have suffered, like their fathers, for the cause of truth and liberty, were overborne by a time-serving majority, and we reap to-day, in our entanglements and strifes, the harvest of this weak surrender.

'But, Moderator, they who fawn on despots speedily learn the arts of tyranny. Evils endured take root and grow within the conquered life. So was it in the experience of the Church of Scotland. It drifted into declension and despotism. Events took place that revealed its attitude. A professor, accused of defective teaching in his lectures to his students, was tried at the bar of the Assembly, when, both by evidence and admission, the charge was established. Censure was in due form administered, but it breathed more the spirit of apology than displeasure. But very different was the spirit displayed in the case which immediately followed. The good men and true, who loved the Church and its liberties, were deeply exercised by the decision given. They feared a probable injury to the cause of godliness. Fortuitously the world would say, but by the purpose of God say we, there came at that time a little book into the hands of the saintly Boston. His religious feelings gave a prompt response to its teaching, and he brought it under the notice of his associates. They at once recognised its true worth, and issued it in a new edition, with com-

mendatory preface. It was joyfully welcomed and perused by the people; but its appearance was distasteful to the Church authorities. By a decision of Assembly, its publication was condemned, its doctrine challenged, and its distribution prohibited. Wounded by the action of the Supreme Court, these godly men appealed for relief from this hurtful judgment. How did they fare at the hands of their brethren? Their attitude brought upon them the bitterness of a public censure. But the 'Marrow' men refused to submit in silence to these demands of authority, and only escaped suspension from office by the unrecorded but well-known interference of the civil powers. The action of the Church itself was thus making visible the path of coming deliverance.

'Enmity, though for the time restrained, is not easily baffled in its purpose. It was now resolved that this troublous movement must be suppressed. Two important decisions of Assembly were therefore reached. The right of recorded protest was denied, and the privilege of election to the pastorate in the parish, when no presentation was given, was transferred to the heritors. By the former, the self-respecting conscience was placed in bondage, while, by the latter, the last remnant of power in the life of the Church was taken from the people. By these decisions they forced men of earnest conviction beyond the limits of patient endurance. Those who loved a pure gospel and the liberties of the people were unable to bow to this deprivation of rights. What the civil power had not ventured or approached,

the Church itself and by its leaders dared to effect, and by its own action forced an issue that could not be evaded.

'When God has special work to be done, He has ever an instrument ready for His purpose. He prepares and fashions it with His own hand. The hour of action had come, and the agent of His will was in his place. For the long period of twenty-eight years, under

PARISH CHURCH, STIRLING

the shadow of the green-crested Lomonds, Ebenezer Erskine had, in the quiet rural parish of Portmoak, fulfilled his pastoral duties. In the exercise of his spiritual office, he had ripened in vigour of mind, personal piety, and devotion to his Church's faith and liberties. In the year preceding the great crisis, he had been transferred to the parish of Stirling, and appointed Moderator of Synod. In his sermon, as retiring Moderator, he ventured his testimony against the evils

then prevailing in the Church. With words measured, moderate, yet firm, he described the injuries that had been inflicted, and claimed the liberties which were the birthright of the people of God. His testimony for truth and liberty within the Church gave serious offence, and his conduct was made cause of censure. Action was taken that ceased not until he was placed at the bar of the Assembly of the Church. What transpired there is known to all, and needs not further statement. With the brethren who stood faithfully by him, he went forth from the Church he loved, and had faithfully served, injured in feeling, wronged in judgment, a sufferer for the interests of a pure Gospel. They intrusted themselves without fear to the care of their God, and the sympathetic support of their people, and events fully justified their confidence. They became the leaders of a prosperous movement. The members of their congregations, the men of the praying societies, and the godly of the land, accepted their action, flocked to their standard, and became their strength. Within ten years, the four had become forty, and with the close of the century they were numbered by hundreds.

'The Secession of 1733 laid a temporary constraint upon the action of the Church. It was more gentle in its treatment of its ministers and members. And for some time hopes were even cherished that the seceding brethren might return. To lessen the burden laid on the consciences of many in the forced settlement of ministers, Riding Commissions were appointed to take

part in the unhallowed task. But the spirit of the Church's action speedily changed for the worse. It was felt that the position taken by the Church authorities was both inconsistent and illogical. This matter was soon unhappily corrected. The Rev. W. Robertson, afterwards Principal of the University of Edinburgh, under the influence, it is said, of wounded feelings in the treatment of a friend, secured a decision of Assembly, that imposed the full obligation on the Presbytery. The Riding Committee was entirely abolished. The full effect of this new law was first made evident within the bounds of the Presbytery of Dunfermline. Refusing to carry out the direct instruction of the Assembly, as enforced under special conditions, the offending members appeared and defended their conduct. Their conscientious refusal was designated rebellion, and punishment was meted out in the deposition of a selected brother. The trial fell upon Thomas Gillespie of Carnock. Calmly and submissively accepting the position, this man of gentle spirit and simple faith went forth, an exile from the Church and its work, by the tyrannous action of his brethren. He did not shrink from the ordeal, or hesitate in the course before him. He accepted the loneliness of his enforced service, and nobly witnessed for the truth and liberty of Christ's kingdom, till in 1761, the Presbytery of Relief was formed. The despotism of the Scottish Church had now reached its darkest depths and exhausted its destructive energy, and from this date the religious spirit of our country was sustained by the influence of

the twin streams of the Secession and Relief,—the streams which combined in 1847, into the broad, deep current of our existing Church.

'But what benefits were conferred upon our country, Moderator, by this movement of dissent? What service has it been our privilege to render to the cause of truth

RELIEF CHURCH, COLINSBURGH

and liberty? For we must admit that the value of every effort rests not in the hopes it may encourage, but in the results it achieves. By its deeds in these past years, therefore, our Church must be vindicated. We claim for it the honour of a true and lasting service. Important and enduring work has already been done. It kept the clear light of the Gospel in the land in a period of

religious indifference. It powerfully influenced, if it did not wholly originate the spiritual movement in the National Church which secured its deliverance. It stimulated in this new life a sense of the worth of religious freedom, that constrained it to secure its manhood beyond the limits of the rigid walls of the despotic Church. And it was the greater part of that new sense of justice that commands the public mind. It also determined the value of many important principles. It revealed the sufficiency of a pure Gospel as the satisfaction of the sinful spirit, the affection of the Christian heart as the sure defence of its truth, the liberality of an evangelical faith as the stability of its maintenance, and the generosity of self-supporting effort as the richest provision for the enterprise of Missions. And our work is not yet completed. We must still stand firmly where we have ever stood, maintaining our testimony, and contending faithfully to the end, for this higher liberty of Christ's kingdom. There remain relics of a former bondage that must yet be dealt with. Till that is accomplished our work must continue. It may come soon, or it may come late, but come it must, when the last fetter shall be broken, and the last line of the old compromise shall be erased from the statute-book of the realm. Time fights our battles, and the public conscience pleads our cause. When this, the final hour of our country's spiritual deliverance comes, we shall be found ready for needed action. We shall then, with gladness of heart, furl our standard, strike our tents, reform our line of march, and merge our tried

and trusted forces in the great Presbyterian army, forming a free Church in a free State.'

The Rev. ADAM C. WELCH, B.D., Helensburgh, gave an address on *The Formation and Progress of the United Presbyterian Church.*

'The two branches of Scottish dissent which united in 1847 had learned to value as a principle what they began by accepting as a necessity. Each owed, if not its ultimate, certainly its immediate, origin to the old question about investiture, revived under the new conditions of our Scottish Reformation; each, with the instinct of High Churchmen, had seen that the only guarantee for the continued efficiency of a spiritual agency lay in insisting that the qualification of those who presented its clergy to office must be a spiritual one. God's vast training-school of experience had only made clearer to both the inevitable outcome of the principle. Consequently, when each communion had modified by a brief statement the teaching of the Shorter Catechism on the power and duty of the civil magistrate, there was nothing but their different historical origin to keep Secession and Relief apart. Doctrinally they stood for the Calvinism of the Westminster Confession, softened, as the Balmer and Brown debates had proved, but softened in its practical presentation rather than in its theoretical statement. In Church government they stood for an independent Presbyterianism, untrammelled and free to develop according to its own inherent principles.

'Yet the two streams which then flowed together were different — so different that some believe the colours are distinguishable after fifty years. Begun as a protest against doctrinal and practical laxity, the Secession had grasped a strong theory of the Church. That theory had been so strong, that the sections which divided on the Burgess Oath had dared to excommunicate each other, and that, when united, they could find no room in their communion for Dr. Morison. But the very name which the Relief bore had foredoomed them to a slightness of cohesion. An organisation whose manifesto bears that it is for the relief of those oppressed in their Christian liberty, will gather into itself very diverse elements. Yet the two Churches did learn much from each other. Except from the point of view of the ecclesiastic, it is not wholly good for any Church to be too homogeneous, and to see the truth it professes from but one angle. And so, though these united, because their doctrine and Church principles were at one, each could learn something from the other, were it only because they had arrived at the common conviction by different paths.

'It may at first sight appear strange that the earliest effect of union was to check the rapid outward increase which had marked both Secession and Relief. But to leave aside smaller reasons, there was one which had larger consequences than even this. For the Scotland in which the united Church had to work was different from that in which its sections had worked so long separately. Only four years before, the Disruption had

not only spread a network of new congregations and churches over the country, but had effectually appealed to and carried out of the Church of Scotland those elements in her which had been most in sympathy with Secession ideals. There was in this respect little to be done of that rapid Church extension which had made even Burgher and Anti-burgher spread fast, despite their bitter feud. Yet energy and Christian life were strong in both Churches, and only strengthened by their union. Finding no adequate outlet at home, these must still express themselves: and one result has been that interest in foreign-mission work which has been our Church's characteristic mark in Scotland. It began with the union. Dr. Somerville claimed from the platform of 1847 that the united Church "is, so far as I know, the only section of the visible Church which has accepted the missionary principle as a part of her public constitution." And the strong inward life of the Church, which found no sufficient field at home, has brought it about that the principle was no empty thing professed on a constitution and then forgotten by every one except its framers. With a company of agents which has risen from 92 in 1849 to 873 in 1895, we dare to recognise that God has given us courage to profess by deed, as well as by word, one great purpose for which His Church exists; and with a native Church which has grown from 4072 in 1849 to wellnigh 20,000 in 1895, we may give Him thanks for the rich reward He has sent to our inadequate recognition of His will. Our Church, too, has not confined its sym-

pathy to the native races. It has followed with keen and practical interest the struggles of weak Reformed Churches on the Continent, and has helped Colonial Presbyterians to maintain the Christian faith among our brothers over sea, and so to bring it about that the great dependencies of Britain shall be nurtured in pure religion. Is it too much to recognise in this matter an Imperial work wrought directly and indirectly by this testimony of our Church? For the last fifty years have seen the largest growth in our Empire over seas, and have brought it about that the most moral, though professedly the least religious of our statesmen, can say that the great question which faces us as Britons is the question of our treatment of the native races. We know how as great a power as we, faced it once before; and, because she either did not answer it at all or answered it wrongly, went down with few to regret her fall. And what alone can prevent Britain from the same fate, before the same difficulty, is her possession of that Christian religion, which imperial Rome had not. God has given us our share in maintaining this testimony.

'But the same cause which threw so much of our Church's energy into Foreign-Mission work has helped to influence the direction of our extension-work at home. To speak generally, we have grown in and with the growing towns of the Scottish Lowlands. Take this one fact which is significant of the whole. Between 1849 and 1895 our congregations within Scotland increased in number from 447 to 567, that is, almost 3 per annum. Of these 120, 58 congregations were in the

Presbytery of Glasgow, 21 in that of Edinburgh, 17 in that of Paisley and Greenock, or 96 in all. Within the same period, from one rural Presbytery (which is quoted as an extreme case and not as typical) nine congregations disappeared—some by extinction, some by amalgamation with others. Wherever, to speak generally, a Presbytery has contained a manufacturing town it has grown; wherever it has been agricultural, it has at best remained stationary. Census returns with their melancholy repetition of the decrease in the Scottish peasantry explain this but too clearly. The fact, however, proves where our chief energy has lain, in home-mission work, in meeting the religious wants of the rapidly growing towns of our country. It has also caused that our Church has been largely confined in its appeal to a special class in the community, and that, while it has moulded, it has too largely accepted their restricted ideal of the meaning of a Christian Church. Nor would it be fair to ignore that a marked check in the rate of increase began after 1876, the year when our English Presbyterian congregations left us, and (what is more startling) that the Church's rate of increase did not keep pace with that of the population in Scotland. How far that is due to causes which tell against all the religious communions, how far to the craving for sensuous forms of worship and the rebellion against sharply defined teaching which tell specially against Presbyterian dissent, how far to the extent to which larger religious problems, especially among the thoughtful laymen of our cities, have thrust the old

denominational factor into a secondary place, I must leave others to discuss. I could not speak of our progress as a Church and ignore the fact. I can as little ignore that recent years are showing a turn of the tide.

'During the sixteen years which followed the Union, our Church was busy consolidating her work and her agencies. What first disturbed that work was the effort then made to draw the three Presbyterian dissenting communions in Scotland into a larger union. After ten years of negotiations the efforts, so far as concerned the United Presbyterian Church, were found to be fruitless. Indirectly, however, she was influenced. She came out of those negotiations with but a confirmed sense that there was work for her to do in Scotland, and that the principles which her members had sacrificed something to maintain, for which she had anew sacrificed something, needed to be more clearly enunciated and widely enforced. The very impossibility of union sharpened to the Church the sense of carrying a distinctive message and drove her to equip herself more adequately for the task of teaching it. And with an instinct which has always accompanied dissent in Scotland, she turned her first attention to the means for training her clergy. Realising, as always before, the need for men not only of consecrated power but of disciplined mind, realising that the new conditions of education only made the old need more imperative and manifest—the United Presbyterian Church was no sooner free from Union debates than she remodelled her Divinity Hall. The professors were now, for the

first time, freed from ministerial duty, the subjects of study were increased and extended, and the sessions were altered from a desultory two months in autumn to winter sessions. The act and the sacrifice it entailed were but in agreement with the best traditions of our own Church and of all Presbyterian dissent in Scotland —traditions which have brought it about that, though some of the branches of dissent were weak, no one of them was ever contemptible.

SYNOD HALL, CASTLE TERRACE

'More imperative, however, than even the training of the future teachers of the Church was the determining of what they should teach. In the earlier years of the United Church's life, as in the later years of each branch before union, the theological interest of its members had been strong. Their very position had given them an advantage as compared with the other communions in Scotland. For, while the ablest minds in the other

Presbyterian Churches were inevitably turned by "the Ten Years' Conflict" to the discussion of questions which centred round the more external matters of the Church's discipline and government, the United Presbyterian Church had those questions already behind her. She needed not to revise decisions which had been beaten out in the stress of Burgess Oath and Auld Licht and Voluntary controversies. Her strength could be given to those larger questions of doctrine which were then beginning to perplex and stir all thinking men. And God gave us at that period men "great in intellect, greater too in heart," who though steeped in the best theological traditions of their own communion were yet alive to the rising problems of a new age. Though the Secession had cast out Morison, it could not cast out the thoughts which had produced Morisonianism. The Evangelical Revival was ebbing in one form, but was leaving its precipitate in a fresh statement of the old theological positions, as every strong religious movement must do. The new results of Biblical Criticism were beginning to be apparent. Something was needed in all Scottish Church life to bring the teaching of the standards into closer agreement with the faith by which the Churches were doing their work, and to recognise the altered attitude towards Holy Scripture which Biblical Criticism was forcing on all the Reformed Churches in Christendom. No sooner, then, was the United Presbyterian Church free from the fruitless debates on Union than she turned herself to define what now she was prepared to teach. The year 1879 saw "the De-

claratory Act" passed—an Act which, as it was the first of the kind, was also a proof of the life which demanded such a change, and of the value of that Christian liberty which made it possible. Conservative in its general tone, it sought to preserve the Church's continuity with the best intellectual work of all its past, but yet to recognise the altered attitude which a new knowledge made necessary. In one direction it aimed at bringing more clearly into prominence than the Confession had done that side of the Divine Nature, which is summed up in God's lovingkindness; and so it recognised what had been the prevailing note in the Evangelical Revival. In the other it recognised the new conception of Holy Scripture, which has been a larger gift to the world from Biblical Criticism, than any of its detailed results, since it claimed for the Church the right and the power of determining what within that is and what is not of the substance of the faith. It falls to another to define more exactly the theological bearing of that pronouncement. I note it here as one, and by no means the least, evidence of progress in the United Presbyterian Church. For we, as a Synod, would judge progress by a low standard were we, in connection with it, to think only of the increased numbers who have made up our membership, or of the gifts they have offered, and not also of the purer and higher thoughts of God and of His ways with men, which our Church has gladly taught them. This, too, is progress, that we have been first to use our Christian liberty for bringing the Church's published faith into closer agreement with its supporting life.

'One feels at times, after the study of our Church's history, that its comparatively small size, the limited section of Scotland in which it has done its work, even the Foreign Mission enterprise which has been its chief honour, have cost it something, the idea of a mission to all Scotland, and the wide inspiration of a national reformation. Yet, even in this, we can count our gain. We have never been tempted to believe in institutions beyond and above the principles for the teaching of which they only exist. We have been saved ourselves from that terribly unspiritual idea which so often dogs and destroys the fair vision of the visible Church. Our people have been forced to see good beyond their own communion, and so to cherish larger thoughts of Almighty God and of His will. It has helped us to believe, and through believing, to maintain that the truths to which an institution witnesses, which inspire its sacrifices, which guide its development, are greater and more enduring than even the institution which they have created. And if, by our testimony, yet more by the loyalty of our people, showing that the ideal of an independent and free Church is no unpractical dream, our Mother Church has been helped to bring the spiritual side of her functions more clearly forward; if she has broken with one thing after another which once threatened to degrade her into a political machine; if she has adopted many a lesson which we were first to learn, and has grown strong through finding room in her system for the very Voluntaryism which once she hated, we therein do rejoice, yea and will rejoice. For so, as St. Paul has

said, Christ is preached. And we have loved our Church and have sacrificed something for her,—not simply because she existed, and on her nursing arms were we borne and reared, but because she has long taught and still teaches some truth of Jesus Christ and of His Kingdom which Scotland needs to learn.'

The Rev. Principal DYKES, D.D., London, gave an address on *The Union in* 1876 *of the English Synod of the United Presbyterian Church and the English Presbyterian Church.*

'The Union fifty years ago, which you are celebrating to-day, was a notable event in the main stream of Scottish church history. But the English Union of twenty-one years ago, of which I am to speak, may be described as a subsidiary incident—as the throwing off on your part of a side stream. It seems to me that since 1730 or thereabouts the Scottish Church has been passing through two periods, which partly overlap each other indeed, but which in the main are strongly contrasted. The one was a period of disintegration or division, during which portions of the National Church were being thrown off into separate existence; and the other period, within which we are still happily living, has been one of reconstruction or of reunion. With the early part of this century the reaction in favour of reunion set in; and in 1820 occurred the joining into one of the two Associate Synods, which formed the prelude to the larger reunion of 1847. Another greater union still is not only above the horizon, but is coming

fast upon us; and, that accomplished, the last and greatest of all is sure in God's good mercy to follow.

'But the earlier period, the days of dissent, were, I venture to think, equally justified with the subsequent days of reunion. The days of dissent coincided with the reign of Moderatism in Scotland, and with the peril of Socinian teaching which came along with it. For Dissent, as I read its history, was not caused mainly by the Patronage Act of Queen Anne. It had a much deeper root. It was in reality the revolt of the old sound Puritan piety of the preceding century against a type of rationalised Christianity, which was new to Scotland and foreign and odious to its intenser religious convictions. No doubt this element in Scottish religion, which gave birth to Nonconformity in the course of last century, had its weaker side. It magnified trifles into matters of conscience. Dissent bred dissent, and testimony led to testimony. It was not free from the narrowness which is the besetting sin of small dissenting communities. Yet, in spite of all that can be truly said in that direction, dissent has rendered valuable service to Scottish religion in the Lowland counties. It kept up a clear witness to confessional truth when that truth was put in peril by a growing tendency to heresy in doctrine. It offered an escape for aggrieved consciences from the oppressive enforcement of Patronage. It even imposed a certain check upon the dominant moderate party in the Church of Scotland. I make bold to say that the humble and not often beautiful meeting-houses in the obscure streets of Scottish burghs where your fathers

worshipped gave harbour through a dark and evil day to many among the best and most devout children of the Scottish Church. The eighteenth century was not an age rich either in literature or in theology; but of such names as Scotland had to boast at that period, an unusually large proportion stood to the credit of the Dissenting Churches. The several streams of Dissent, therefore, which joined their waters in the year 1847, have floated down to you a heritage of useful services to your country and your Church, as well as the memory of godly and honoured names of which you have reason to be proud.

'The reunion of the Dissenting Bodies which you are celebrating was, I have said, a result of the reviving evangelicalism of Scotland in the early half of this century. One indication and consequence of this fact was the striking development of missions, which at once followed upon the union of 1847. Your missionary ardour carried you to Canada; it carried you to Jamaica and to Calabar; it carried you to England. With all your wonted zeal, it set you to emulate what had already been done by other branches of Scottish Presbyterianism, to minister to the spiritual need of wandering Scotsmen in the south as well as to revive on English soil the forgotten Presbyterianism of an earlier century. What I see in the English Union consummated in 1867 was the confluence of three distinct rills; one trickling along underground and almost invisible, but trickling down without a break from seventeenth century Puritanism; another finding its way across the Border

from the revived Evangelical Church of Thomas Chalmers; while the third is your own contribution, certainly not inferior to the others, due to your self-propagating zeal which refused to know or to acknowledge geographical boundaries. But the peculiarity of your share in this confluence was that your English congregations remained what the others were not, a part and parcel of your own home Church. Hence, union in England meant for your English congregations disunion from the mother Church in the north; and in this fact lay all the difficulty and nearly all the pain, at the cost of which this Union had to be accomplished.

'In the year 1874, when the then "Presbyterian Church in England" intrusted me, as Convener of its Union Committee, with the conduct of negotiations for union with your English Synod, these negotiations had already had a long history. They had been going on for about twenty years under the successive convenerships of such men as my well-beloved predecessor in Regent Square, Dr. James Hamilton, Dr. M'Crie, and latterly, that fine and stalwart specimen of a clergyman of the old school, Dr. James Anderson of Morpeth. During one half of that long period, our English efforts after union had been entangled in the larger movement then on foot, for an incorporating union of the United Presbyterian and Free Churches in Scotland; and when these protracted negotiations between the larger bodies were, to the disappointment of many, broken off, the first result was that in the year I have named, 1874, the

United Presbyterian Synod by a narrow majority decided to abandon also the proposals for an English Union. I was not surprised at this vote. It was one thing to let your English congregations go as the price of a great union in Scotland; it was another thing to part with them when that meant sheer enfeeblement and loss, with no compensating advantage to be gained in Scotland. Nevertheless, the Synod of the Presbyterian Church in England was not disheartened. Its reply to this discouraging vote was to reappoint its Union Committee to watch the course of events, reaffirming once more as it did so the conviction to which it had all along stood firm, that the interest of Presbyterianism in England demanded a separate and independent Church for the southern kingdom. To us in the south that formed the central fact of the whole situation. For the condition of a Presbyterian Church on English soil was in many respects unlike your position in Scotland. The differences between the two countries have during this century been growing less acute through the close intercourse that now exists, and through a crowd of causes which are silently but surely effacing old national characteristics. Still, these differences are sufficiently obvious and deep to-day to arrest at once the notice of every traveller who crosses the invisible border line. It is not the difference of dialect or of nationality. It is the subtle difference in sentiment and in usages created by centuries of past history spent under different and even opposed conditions. Besides, the actual ecclesiastical situation with us in England is so unlike

yours that no Church could possibly meet the necessities of English life, of which the centre of administration and the dominant forces lay north of the Tweed. We have in the south a National Church which presses with a dominance unknown here. We are face to face there with a powerful Church, many of whose clergy proclaim that its doctrines are not Protestant, but Catholic. We have in our feebleness as one of the lesser nonconforming communions to seek our allies among great bodies of Dissenters—Methodist, Congregational, and Baptist—which are far from being equally well known on your side of the Border. For a multitude of reasons like these, only to be appreciated fully by those who have lived some time in England, it was inevitable that England must have a Presbyterian Church of her own, organised independently of the greater Churches in Scotland. This she could only have at the cost of cutting off from the United Presbyterian Church her English congregations. The sacrifice was a serious one, not in financial strength or merely in numbers, but in sentiment, in affection, in the rending of old and close bonds—a rending, the recollection of which after one-and-twenty years gives pain at this day. I repeat, therefore, that we were not surprised at the vote of your Synod in 1874, suspending negotiations. Within two years of that, the Union so long desired and deferred became an accomplished fact. It was brought about swiftly in the end, under the pressure mainly of two causes. The one was that your own foremost men across the Border had themselves come to be convinced

of the wisdom and necessity of such a separation from their beloved mother Church, and were willing to make the sacrifice it involved. The second cause was the generous public spirit and self-denial with which the United Presbyterians of Scotland rose to the occasion and surrendered with generous though pained consent, so large a contingent of their congregations. Do you regret the sacrifice to-day? Have you not been repaid? Is not the gap it left in your ranks already filled up? Are you one whit less welcome across the Border than you were before? On our side the Union has been complete, it has been final, it has been unregretted, it has been fruitful. May God crown it in years to come with larger and larger blessings, to the glory of His holy Name!

The Rev. Professor ORR, D.D., Edinburgh, gave an address on *The Contribution of the United Presbyterian Church to Religious Thought and Life.*

'Moderator, Fathers, and Brethren,—It is not meet that we should glory, but I do glory, nevertheless—though I trust the glorying is mingled with thanksgiving—at the thought of the blessing this Church of ours has been to Scotland in the past, and, please God, will be in the future. I am to speak to you these few minutes of the contribution of our Church to religious thought and life. There is a thought which does not minister to life, and there is a life which shuns, and refuses to ally itself with thought; but if I were asked to name the

characteristic of the type of piety which has prevailed in our Church from the Seceders down, I should say that it lies in the union of thought and life—in the upbuilding of a strong, earnest, intelligent Christian manhood; rugged, stern, rude in husk, perhaps, but with a sweet kernel within; the kind of stuff Covenanters were made of, and which furnishes the material for stable and reliable characters everywhere.

'I would not claim for our Church distinctions it does not possess. I would not claim for our Church in the last century that it shone with that literary lustre which the talents of Robertson and a few others lent to the State Church of the age of Moderatism. That brilliant lustre was like the cold gleam of moonlight, under which nothing could grow or thrive. Our fathers were in the wilderness, and had sterner duties to attend to than the cultivation of polite literature. It was an age of spiritual torpor, and, what always goes hand in hand with that, of ecclesiastical tyranny and despotism. The work given our fathers to do was to keep alive the lamp of evangelical truth in the land, and to provide for the wants of the multitudes driven in increasing numbers outside the establishment by the disregard of the most elementary rights of the Christian people.

'Yet I am not sure, if we chose to contest the matter, that even in the field of thought and learning the fathers of the Secession and their successors could not very well hold their own with the lights of the larger Church. These lights of what has been called the Augustan Age of the Church of Scotland were, after all, neither so numerous

nor so dazzling as they are sometimes reckoned. The glory of a Macknight and a Campbell and a Blair is not quite so splendid in modern eyes as in those of their contemporaries. Don't fall into the fallacy of underrating the gifts, even in an intellectual respect, which God has bestowed upon our Church, then and later. Educated themselves as few of their contemporaries were in native and foreign theology, the Secession fathers cherished from the first a high ideal of an educated ministry, and did their best to provide for it. That old Divinity Hall of the Secession, sundered into two by the unhappy split of 1747, with its one-man professoriate, and moving from place to place like the tent in the wilderness, had an aroma of sanctity and learning about it which lingers still in fragrant tradition round the spots where its meetings were held. Wilson, its first professor, as much at ease in his Latin as in his English, and with doubtful wisdom lecturing his students in that tongue; John Brown, of Haddington, home-taught and homely, with a knowledge of languages and sacred lore which would set up half a dozen ordinary professors, and made people regard him as "uncanny"; Dr. Lawson, of Selkirk,—'not in all the British Islands,' said Thomas Carlyle, 'a more completely genuine, pious-minded, diligent and faithful man;'—Bruce and Paxton, Dick and Brown, Eadie and Ker and Cairns, not to mention other revered names,—few Halls in Scotland can show a more honourable succession. No mean theologians were the men who fought the battle of the "Marrow," and drew up the old "Act concerning Grace" in the Secession Church; and down to the present hour our Church has

kept its place in theology, and, in some respects at least, has given a lead to other Churches. For whence these Declaratory Acts which other Churches are compiling and disputing about?—I suppose it will be admitted that the United Presbyterian Church set the example in that direction. All down, much of the work done by this Church of ours has been pioneer work. Old John Brown's *Bible Dictionary* was a marvel of learning in its day, and the first venture of its kind in Scotland. Dr. John Brown of Edinburgh gave an impulse to exegetical studies. Dr. Eadie led the way in Greek scholarship, and distinguished himself in most departments of sacred learning. Dr. Dick laid for many of us the real foundation of a knowledge of systematic theology, and rivals Hill in comprehensiveness and lucidity. As for our good and noble Principal Cairns, a host in himself, whose splendid powers, as his recent biography shows, would have raised him to any position he chose to occupy—how true it was of him, what one has said, that he was the only man who did not know his own greatness. In hymnody, too, our Church was pioneer, and even in that special sign of modern culture in Church worship—the organ!

'But take other departments. There is Dr. M'Crie, who left us, indeed, not because he had ceased to be a Seceder, but because he claimed to be a better Seceder than the rest! What Church can boast a finer name in ecclesiastical history than that of the author of the *Life of Knox* and of the *Histories of the Reformation in Italy and Spain*. The erudition of these books is an increasing surprise the longer we study them.

'Poesy, too, its gentle spirit has descended on our Church, and given us tuneful singers. The Church, like the man, that has not music in its soul is to be suspected. Minor poets, perhaps you say, and certainly not Burnses, or Tennysons, or Brownings, but quite as major, at least, as the Blairs, and Homes, and John

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Logans, of the Church of Robertson and Jupiter Carlyle, and in the spiritual and moral scale—well, higher! Good Ralph Erskine leads the van here with his quaint *Sonnets*, which made Andrew Fuller weep, and of which Dr. John Ker has said:—"Those who care little for the ointment, but a great deal for the flies, and the clever-

ness that picks them out, will rejoice to find exercise for their faculty"; Michael Bruce, of Kinnesswood, whose Cuckoo's note is not silenced yet; Pollok of *The Course of Time*; Thomas Davidson, *The Probationer*, who lives again in another gem of literary workmanship; Mr. George Gilfillan of Dundee; Dr. W. B. Robertson,

JOHN BROWN, M.D.

our poet-preacher of Irvine, and not a few others who have left their mark—their holy mark—on song and hymn. And I might look farther afield. What, for instance, would our new school of Scottish vernacularists be without honest Jamieson and his Dictionary? And who among these vernacularists is finer in touch than the

author of *Rab*? Nay, shall I not be bold and claim Carlyle himself, with his rugged strength and prophetic vision, as a product of Secession soil, and has he not left on record how Secession memories were the holiest in his recollection, and 'that poor temple of his childhood, (the meeting-house at Ecclefechan) more sacred to him than the biggest cathedral then extant,' and who tells us that if "a man awoke to the truth that he had a soul to save and lose he was apt to be found amongst the Dissenting people, and to have given up attendance at the Kirk." Or look across the bounds of our own denomination. May we not claim to have our share in the scholarship of Dr. James Morison, whom, without reflecting on our fathers, I venture to think that the Church to-day would have known better how to utilise; and claim, perhaps, after what he said to us to-day, even Principal Fairbairn, of Mansfield, to whose Seceder blood we would willingly ascribe the greatness he has attained. I do not speak of the present generation. I will only say this, that those of us who have to do with the training of the ministry, know well how from year to year there come up among our students men who have borne the highest honours in their respective universities, of some of whom more will be heard before the Church is much older.

'But *vanitas vanitatum*, were all these gifts I have recounted a thousand-fold greater than they are, they do not constitute our Church's deepest claim to remembrance and honour. Its special work was to lay deep the foundations of spiritual piety in the individual, and

of strong virtuous character in the nation—to water the roots out of which thought comes. The first great boon of our Seceding and Relief fathers to the country was to provide it with the preaching of a pure Gospel. The Seceders were above all preachers. Their sermons, full of warmth and fervour, rich in the old "Marrow" theology, with Christ as kinsman-Saviour well in the forefront—can we wonder that people flocked to such teaching as the thirsty to living water? Ah, but you say, that was the opinion of old wives, and ignorant peasants, who did not know anything better. If they had only heard Blair! Well, but Robertson, of classic fame, had heard Blair, but it was not Blair's preaching which thrilled his heart, but a sermon he heard preached in youth by Hunter, of Gateshawbrae. "I recollect more of that sermon," he says, "than of any I ever heard. Even yet, when I retire to my studies, the recollection thrills through my mind." David Hume, the sceptic, had heard Blair, but it was not of Blair, but of John Brown of Haddington, that he said—"He preached as if Jesus Christ were at his elbow." The sermons of the Erskines were a savour of life unto life to thousands, as preached, and printed, ay, and translated into Dutch and other tongues. The Relief preachers were noted orators, and this repute and power in preaching remained in our Church until the present century. Those still living can well remember when every important pulpit almost in Edinburgh and Glasgow, not to mention other centres, had a notable man in it. Perhaps we might gladly spare a little of our learning to get some of

that unction back, though I am far from thinking that the intellectual and spiritual power of our pulpits is really less.

'Ah, these old Seceders and Reliefers knew what they were about! What seasons of refreshing were those Communion seasons we read of for the thousands who flocked to them at Portmoak and Gateshawbrae and Stirling and the banks of the Jed, and at Dunfermline! What a spirit of godliness was cherished in those praying societies, out of which many of our Secession and Relief congregations sprang! What a depth and strength of character was fostered in those peasants and shepherds among the lonely hills, some survivors of whom, perhaps, we may have known in our own day—men who knew their Bible from end to end, and nourished themselves on its truth; men of deep wisdom in the things of God; to be acquainted with whom was a means of grace, to talk with whom was an education; men who weren't afraid of doctrines, but to whom doctrines meant life; from under whose humble roof-trees came many of our ministers, and numbers more who have risen—as the best sons of such men were bound to rise—to the most honourable positions in society.

'Out of the life thus created, came in no small part the spiritual revival of the end of the century. And here let me say that our Church had much to do with the spiritual succession in Scotland. Both Secession and Relief Churches share this honour, those twin olive-trees, as one loves to think of them, whose oil fed the lamp of true piety in the hearts of God's people when

other supply failed—but the Secession had its part in the making of the Relief as well, and the spiritual movement was at bottom one. No name was more savoury in the cottage homes of Scotland than that of Boston of Ettrick, and where did Boston get his light? He was converted by Ebenezer Erskine's father. And where did Gillespie, the founder of the Relief, get his religious impressions? From conversations with Boston of Ettrick? And who was Gillespie's mother? A good Seceder woman, who sent him to the Secession Hall, though he found it too narrow for him, and did not stay long. And whose was the second great name in the history of the Relief?—Thomas Boston of Jedburgh, the Ettrick Boston's son.

Time will not permit me to speak of what our Church has done for the public life of Scotland. Here also it has acted as pioneer. Out of its heart have gone rivers of living water. It has been among the foremost in every great spiritual movement—in missions, in Bible Society work, in evangelistic and in philanthropic effort, in anti-slavery agitation, in reform movements—not least in educating the country to right conceptions of spiritual religion, and of the freedom and independence of the Church. The Disruption of 1843—the noblest ecclesiastical event of the century, as I regard it—was but the vindication, in this respect, of the principles of the Seceders. Men talk of National Religion. It is the Church, like ours, which is free from the State by which I hold national religion can most effectually be advanced. I honour the State Church

for everything great and good in it, but it is not among its glories that it has ever been a pioneer of progress. It cannot in the nature of things be. A State Church speaks in bonds. Its guns are spiked. In the great forward movements of the century, in the struggles for reform and freedom, its influence has as a rule been cast against, as that of the Free Churches has been cast for, progress. But I must close. We covet no Church, we grudge no Church, its titles to greatness, its great men, its distinguished scholars, its brilliant writers, but our hearts' affections are bound up with our own. If we forget her, let our right hand forget her cunning; if we do not remember her, let our tongue cleave to the roof of our mouth.'

Professor CALDERWOOD gave an address on *The Contribution of the United Presbyterian Church to Social and National Progress.*

He said, 'The contribution which the Seceders from the National Church have made to national life is well-defined, and important. The formation of the Church in 1847 was the consolidation of the forces of dissent, by the union of the followers of Erskine and Gillespie, just after the Disruption of 1843, giving us a Free Church extending over the entire country.

'The Seceding Churches of 1733 and 1752 constituted a small force; but these two Churches steadily increased in numbers and in influence. After the historic narratives already given, a few touches will

supply the needful background for the present sketch. The historic position is familiar, as we go back in fancy to 1733. The Reformation Church was strong in the land; the attempt to force Episcopacy on Scotland had proved a failure; and the people had concentrated as with one mind on the Presbyterian Church. Civil liberty had been considerably advanced. The State found in the national Church a powerful auxiliary, so that the relations of Church and State were close and intimate. But a period of religious reaction had set in; the spirit of Moderatism had gained dominion. This awakened antagonism among the people, specially among the humbler classes, who valued the Gospel of Jesus as their chief inheritance. To them Moderatism was hateful, being alien to the genius of the people. The State, in its friendliness to the Church, aggravated popular antagonism to the ecclesiastical leaders. The Moderates set lightly on the earnestness of evangelical faith and zeal; they magnified scholarship, and literary attainment; they regarded their position in the land as if it were only that of accredited teachers of morals. From antagonism to evangelical teaching, they favoured a spirit of intolerance, which made small account of the rights of the people, and trusted to a firm use of ecclesiastical authority for checking the tendency to insubordination and aggressiveness. Their understanding of the people was slight; their trust in authority vain. The people were led by men of power and purpose such as Ebenezer Erskine, and of such winning influence as Gillespie. Ecclesiastical authority was powerless

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to restrain the movement which threatened Secession from the Church. The leaders of the people were neither to be intimidated nor softened. The Moderates rebuked Erskine, but they hesitated over his "excommunication." This word had no terror to the fathers of the Secession and Relief. At length the Church authorities grasped their last weapon. Erskine and his comrades were excommunicated. A single sederunt was enough to pass the irrevocable act; a stroke of the pen placed pastors and people outside the Church. Authority had done its worst; the seceding pastors and people were free; and they were strong in the feeling that they had right on their side, and were faithful to Jesus in severing their relations with the National Church. Themselves faithful to the Reformation, they were no longer believers in the fidelity of the Church to the Reformed faith. Seceders were soon followed by Relievers; and organised Churches grew up outside the Established Church of the land. The historic results in social and national progress are now to be considered.

'The first service to the nation came from the development of the two Churches. This involved the vindication of free thought and action, as involved in spiritual independence. There was among the Seceders no antagonism to the civil power, though its intervention supported the Church in oppressive measures. The Seceders were always loyal subjects, even while committed to antagonism to the ecclesiastical authorities. They were for the most part humble people, largely

dependent on those who were socially their superiors. The lairds and factors were their chief opponents; their opposition involved them in unusual difficulties. The Seceders had to give proof of their sense of duty, and of their decision in adhering to it. This they did with a firmness, and often with a quiet dignity, which gained respect, even when it caused irritation. It fell to these seceding farmers and peasants to break down more effectually the old feudal subjection, and to vindicate a free manly independence. In this way they enlarged the rights of the people. They nourished in the Lowlands of Scotland the spirit of independence which had distinguished our nation from early times; and from them this spirit passed over to our colonies, to which many of their adherents emigrated. In course of this struggle, they did much to advance in the nation a doctrine of toleration. They greatly enlarged the popular view of religious liberty, essential to a true civil freedom, vindicating the rights of thought and of action, which are essential to a responsible life. It was not their ministers who won this victory; but the people themselves in their steadfastness to their religious convictions, for they were willing to endure, while they delighted in conflict with a deadening Moderatism, and still more in the privilege of being guided and instructed by leaders animated by the spirit of Christ.

'Further service to the nation was rendered by *development of religious thought* within the seceding Churches. By this the people escaped from the narrowness which

clung to them in the earlier stages of their history, thereby making a deep impression on the religious thought of Scotland. Independence of the civil power, and of the jurisdiction of the National Church, brought with it a freedom of thought, which was a novelty. Enlarged views found expression concerning the love of God to man. A new force was then stirring in the heart of our national life. After the struggle for an independent existence was over, the seceding ministers and people felt themselves free to deal with matters of faith and practice. Widening thought led to trying controversy, on the details of which it is unnecessary to dwell. The issue was an expansion of the Calvinistic creed, by which Divine sovereignty and Divine grace were more fully harmonised. Religious life appeared to many as it had not previously done, an extension of direct Divine influence among men of all lands, full of promise to the race as a whole. Out of this has slowly emerged a fuller sense of the Divine love, over which thoughtful men in all the Churches, and others beyond the Churches, are rejoicing in our own day.

'More slowly, but considerably quickened by the union of the Secession and Relief Churches, and by the rise of the Free Church, there has come *a more extended social influence.* The humble people were followed along their course of spiritual independence by sons and daughters whose names became known in all departments of national life. The intense religious earnestness of *the Seceders' home life* has counted for much in the

history of the Scottish people. It has developed powers of endurance, strength of character, and intellectual force which have brought honour to our country. The high estimate of the gospel ministry in Scotland has kept the humbler classes in close relation with our national Universities, whence they have drawn inspiration, reacting on the whole nation. The Secession and Relief Churches remained true to Scottish traditions in this respect, and so have kept their family life in close relation with the higher education. The *homes* of our people have been true schools of the prophets. A single example will illustrate. I see a humble Berwickshire cottage, the home of one of our seceding peasants. The father is long-headed, earnest, and sagacious; the mother devout and loving; all things of general interest, secular and sacred, are freely discussed in presence of the sons and daughters, who are constantly being stimulated in reading and reflection. Out of that home there came two ministers, and a third son devoted to the duties of the day-school teacher. It is the home of our learned Principal, John Cairns, whose name has awakened admiration and love in many lands. Out of such homes have come many who have ranked high in our nation's service, specially in its enterprise, its literature, and its civil administration.

'In keeping with the spirit cherished in the homes, has been the spirit of the Church as a whole. From the date of the Union, the Church began to take a deeper interest in all that has concerned social progress in the land. In this it has been stimulated by the vast

increase of power to the nonconformists which came with the rise of the Free Church. The two Churches which, from small beginnings, had fought their way to a wide measure of civil and religious liberty, when united, became a force largely advancing social progress. This Church has been uniformly stirred by a sense of the nation's needs, in view of the changes introduced by our modern civilisation. Her people have felt the burden of the poor to be their own burden, and have willingly taken their share in the great responsibilities of the Christian Church. Recognising the evils which have dishonoured and injured our people, this Church has entered heartily into the work of Temperance Reform, and it has been honoured to do much towards its advance—a reform which, more than any other, needs now to be pressed to a successful issue.

'I close with a glance into the future. If the union of our Church with the Free Church be consummated, it will bring to us the consolidation of forces which have been in co-operation for many years past. Such a union will form a powerful denomination, ready for the work of benevolent Christian effort. Henceforth, in extending co-operation with the Established Church, and moving together along the broad path of Christian enterprise, we shall prepare for a larger union of the Presbyterians of Scotland, who are heartily devoted to the great Evangel.'

THE REV. PRINCIPAL RAINY addressed the Synod on *The Relation and Duty of the Presbyterian Free Churches to each other.*

'Of course,' he said, 'the phrase, "Free Presbyterian Churches" means the Presbyterian Churches not related, not connected with the State. Everybody will see that in the discussion of these relations and these duties, we cannot take in our friends of the Establishment, without at once exposing ourselves at least to the suspicion, if not to the reality, of something rather invidious. To me it is a great satisfaction that many a reference during the course of the evening has shown that we recognise a great mass of Scottish Presbyterianism—and a great deal of it, I hope and believe, very honest Scottish Presbyterianism—within the fold of that Church, and their claims upon the memories, and the traditions and the inheritance of their Scottish Church, we wish neither to forget nor to depreciate. Further, as regards the Free Presbyterian Churches, there are one or two small, but very respectable Churches with which I shall not venture expressly to deal. I have a sort of apprehension that those Churches consider they are much better fitted to teach me my relations than I am to teach them their relations. But not excluding them from anything I may have to say in honour of Scottish Christianity, I will confine myself to the relation and duty of the larger Churches. It is possible to philosophise a little about the way in which each of the two Churches have in God's providence

taken shape, and the character which they have providentially assumed—because that to a certain extent affects their present relations and their duties; but I am not going in that line: only I will say that I listened with great interest and great instruction to the speech of Mr. Welch.

'The relation between us is shortly this—that we are kindred branches of one stem. What is that one stem? When we speak of Presbyterian Churches we do not mean merely the form of the Presbyterian government. We might have Socinianism organised as Presbyterianism; but that would be nothing to the present purpose. The stem of which we are branches is just the characteristic Christianity of Scotland. It is the characteristic Christianity of Scotland, and we are glad to represent it, not merely on the ground that it is Scottish, or that it has had an honourable history, but because we believe that this dispensation of the Gospel in the main is true to New Testament Christianity, and because this order is an order which agrees with God's Word, and which works advantageously for the administration of the affairs of Christ's Church. But, in addition, we look back and recognise it as the characteristic Christianity of Scotland. Undoubtedly the form of Christianity to which Scotland has given its strength, and the form of Christianity which has done so much to mould and colour the Scottish character, is this Scottish Presbyterianism to which we trace our own pedigree. Scotsmen are accused of perpetually harking back on the old memories of

Knox, Melville, and Henderson, and all their illustrious coadjutors and followers: and I think it is not unfit we should remember how much we owe even for those modern achievements, and those modern attainments, and those modern enlargements which we are vaunting now, to the spirit that was nursed, and the example that was set in the old, old times, when there was little said about toleration, but when men were strong for finding out their duty and doing it at all costs. They had their errors. They were guilty of extravagances that cost them dear: but I think one may reflect with tears almost in one's eyes upon that wonderful battle of the old Scottish Church. I know of nothing like it, the courage of it, the sheer idealism of it, the wonderful trust in principles. The way in which generation after generation of men spent their bodies and their goods for those ideals was wonderful. We of the Free Presbyterian Churches put in our claim to have a share in the inheritance of heroism, courage, and self-sacrifice which belonged to Scottish Presbyterianism. Let us make good that claim.

'Several things may be said about the duties of such Churches to one another. One might moralise on the duty of our thinking well of one another and understanding one another. I will, however, come at once to the thought which I believe to be in most of our minds—I mean that one of the duties belonging to Churches so descended and so related, is that they should not keep apart from one another, unless there is some strong, plain and obvious reason for doing

so—unless we have a situation in which there cannot be union without an amount of sacrifice, of strain, and of misery which ought not to be inflicted. I think we may say that if any Churches in the world might be expected to find their way across the difficulties that attend union, these Churches may be expected to do so; and, in fact, the history of affairs all over the world has shown that Churches so related may unite. I find a difficulty in speaking of this here, because I am speaking to the United Presbyterian Synod—and it is not from them that the difficulties or obstacles have come. It is from my side of the question rather than from yours that the opposition comes, and I say this without in the slightest intending to convey any censure on any of my brethren who have not seen their way to agree with us on that question, and who use their right to express their objections. These are real difficulties, and it has struck me that you might really gather in this Synod Hall itself a considerable conception of the kind of difficulty that besets union proposals. You are no doubt engaged in celebrating the jubilee of a union; and no reference has been made this day to further union without its being cordially and generously responded to. Yet all your proceedings, by their very animation, suggest to me how a Church—especially if it be an active and living Church—acquires a peculiarity which shrinks from alteration. Links are created between man and man, between congregation and congregation, and wires

are laid along which electric thrills pass, and a way of carrying on the service of Christ is formed, which, in the first place, is very valuable for its own sake. It is a special method of life and action and co-operation which cannot be defined, but it is a very real fact and force in affairs. Now union cannot take place without changes that come as a disturbing element into that state of affairs: and those who feel with most thankfulness how well, in many respects, things are at present may be pardoned, I think, if they hesitate to disturb what seems to them on the whole to be working so well, and to sacrifice that indescribable something which constitutes, if not the life of a society of this kind, at least one of the constant and pervading conditions of its actual life. I have owned it is not your Synod that has made any difficulties, and yet I can imagine that possibly even in the United Presbyterian Church there are those who contemplate the idea of union with a certain degree of doubt, with a certain degree of reluctance, with a certain amount of hesitation, which they may or may not see fit to express as things proceed. That may be especially the case if, on the one side of a proposed union, or upon both sides, there are men who feel that in the past history of their Church they have points of attachment—facts, statements, principles, to which they attach importance. Men feel that they have in the past stream of their history a justification for the position they are disposed to take, and for the action they are disposed to recommend: and they feel that if

they are to adapt themselves to another stream of history their view will be perplexed, or perhaps paralysed. I say so much because I am extremely anxious that I and other ardent friends of union should not be supposed to treat with want of appreciation any difficulties that might be felt. I do hope difficulties are growing less: I hope we are going to meet with a cordial and respectful consideration of our proposals from those who perhaps in other circumstances and other times may have been disposed to make difficulties. I hope so, but I cannot expect it, unless we on our side show a disposition to consider the situation of those who had these difficulties in their minds, and to avoid what might create for them additional difficulties.

'Sir, I dwell on all this because I think that the situation has assumed a form, and we have come into a position in which it concerns us in the most serious manner that these union proposals should succeed. I cannot consent to contemplate anything else whatever. I look forward to it, but I look forward to it in the light of doing my utmost to show our friends—any who in former times were not altogether with us—that we desire with all our hearts to carry these brethren along with us.

'The only other thing I have to say is this. We are always exposed to the suspicion of being actuated by motives that at all events are poor and second-rate. I have noticed in coming through life that there are

two classes of men who take part in public affairs. I have seen it, and I could name the representatives of both types. I have seen men who succeeded by working human nature by its baser side—and I have seen men who succeeded by working human nature by its nobler and its worthier side. Those of us who have to take part in Church affairs, like the members of this Synod or of my own Assembly, may receive credit for doing the best we can according to our light, or we may be treated with suspicion as being persons who are acting from poor and unworthy motives. It may be supposed that some tactical gain with reference to objects of secular or ecclesiastical polity, or with reference to some rivalry of Churches, or something of that kind, are what induce us to apply ourselves to the important and difficult work of seeking to unite two Churches whose history and whose present state are certainly interesting and remarkable. I can only say that I do not feel that temptation. I do not exactly see where the tactical advantage comes in; but at all events, I should think it a very poor business to be engaged in if motives of that kind were or could be leading motives with either of the Churches. We are doing, according to our best light, a service to the Christianity of Scotland, a service which is called for; and I believe we are called upon to do this service to the Christianity of Scotland in circumstances in which it has become our clear duty to move forward with a serious purpose.

'That the case is so is a conviction which has taken possession of a number of minds that ten or twenty years ago were not very much interested in this question of union. I feel, for my part, that I do not care for this union unless Christ leads us into it. I do not care for it, and I do not want it, unless we are enabled to go forward in the spirit of prayer and in the way of constantly referring our operations and the steps we take to our Master.

'Now let me say to everybody whom my voice may reach, and who is disposed to think it does not very much matter whether we have two Churches or one Church—Let me say this. If there is a plain, clear, constraining reason for two Presbyterian Churches of the same faith and the same order, working in the same territory, and with their lines crossing one another daily, let it be so. Let that reason prevail. But if there be no such reason, or if such reason exists only in some occult and traditional form that appeals to a few select studious minds, and does not appeal to the plain common-sense of the community, then those Churches, continuing separate, begin to represent sectarianism, begin to represent the principle of division for division's sake. In such circumstances, you may still have a considerable number of men and women, bred in these Churches, who will loyally adhere to them. But in a country and an age like ours, and with the growing tendencies around us, you will find more and more that an increasing proportion of the community, and of the

younger part of it, will say they want to be Christians, but they do not want to be sectarians; and they will draw off. I am convinced we are in presence of forces of that kind; and it is by our showing we are willing to make every sacrifice to express plainly and publicly the unity of Christ's Church as far as we can, that we shall keep on our side the conscience and the understanding of the thinking part of the Community.'

ERSKINE CHURCH, STIRLING

WEDNESDAY MORNING, 5th MAY.

The Synod joined in singing Psalm xc. 14-17; and was led in prayer by the Rev. D. KINNEAR, B.A.

The Deputation from the Congregational Union of Scotland, consisting of the Rev. Dr. James Stark and the Rev. Alexander Brown, Aberdeen; the Rev. Professor M'Nair, M.A., Kilmarnock, and the Rev. A. E. Garvie, Montrose, was received and welcomed by the Synod.

The Rev. Dr. STARK read the resolution of the Union, and said 'the deputation came in the name of the Congregational Churches of Scotland, bringing their united thanksgivings and congratulations for all that God had done for the United Presbyterian Church, and by it during the last fifty years. The Seceders and the Independents of Scotland had much in common in the circumstances of their origin. Moreover, they had never been far from each other in the kind of work they had done for Scotland. The spiritual movement of a hundred years ago identified with the Haldanes could not have been what history said it was but for some men reared in the Secession Church, who came among them at the very commencement of their career, and gave a complexion to all that followed. He, coming from the north, could testify to the immense influence for good exerted on the North of Scotland by the

Secession Church. It was a singular circumstance that in a part of the country where Moderatism was deep-seated and widespread — called the Dead Sea of Moderatism—the prevailing form of the Secession was the severest—namely the Anti-Burgher.

'The Congregational Union now congratulated the United Presbyterian Church on the strong, picked men who had distinguished themselves in the commercial and civic life of the large centres of population, upon the many stalwart representatives of their missionary zeal in Africa and other parts of the world, and upon the noble addition they had recently made to the roll of never-to-be-forgotten worthies — John Cairns and John Ker.

'In the Union deputation that day there were two persons who six months ago were members of an ecclesiastical body that was known to them, with which the United Presbyterian Church had something to do in bringing into existence—the Morisonians—the Evangelical Union. Would it not be a fitting complement to all that was past if the United Presbyterian Church were to co-operate with the Congregational Union in some sort of evangelical federation that would admit of them all being united as spiritual forces in Scotland, though theologically and ecclesiastically they might not all be of the same view and pattern?

'The National Council of the Evangelical Free Churches of England was beginning to render splendid service in England in the cause they all had at heart. Could they not have something on similar lines in Scotland?

The worst foes of the United Presbyterian Church were the Congregational Union's worst foes, and the things that divided them were nothing compared with the things that united them. They trusted that one of the first things the United Presbyterian Church would help them to do, after their union with the Free Church—which might God in His goodness bring about speedily, and bless abundantly!—would be to form, or help them to form, a federation of evangelical churches in Scotland that, in these trying days, they who had so much in common might come more closely together and strengthen each other's hands in the Lord.'

The Moderator then addressed the delegates, returning them the best wishes of the Synod for their prosperity and success in the common work which lay so near the heart of them all. He commended the turning into a Christian apologue the ancient Greek ceremony in colonising expeditions, of the carrying with them the perpetual fire kindled at the native hearth, for whatever portions of the Christian field they occupied, they cherished the one perpetual fire of faith and love and hope. In the name of the Synod, he cordially welcomed them all, and rejoiced in their presence, and congratulated them on the example they had set in regard to union.

Dr. WHITELAW addressed the Synod on *The Church's Home Work in the Training and Maintenance of a Gospel Ministry.*

'With regard to the *Training of a Ministry by this Church*, which forms the first part of my theme, two things strike one as worthy of special note, and indeed as demanding special gratitude to God on this Jubilee occasion:—First, that the founders of the Secession and the Relief distinctly recognised that what the Church of Christ in Scotland in their day wanted was a Gospel Ministry, that is, a race of spirit-filled and spirit-taught men who should aim at setting up God's Kingdom in the land, not by mere human learning, but by the Gospel of God's grace in the Incarnation, Death, and Resurrection of His Son; and secondly, that these honoured fathers in the peculiar circumstances in which they found themselves placed, after withdrawing from the National Zion, with adherents rallying to their standards in all parts of the country, and with requests for supply of sermons, often urgent, pressing in upon them from every side, were not tempted to resort to the employment of an untrained ministry. To have done so might probably have served as a temporary expedient. But acting, we cannot doubt, under higher guidance, these far-seeing leaders perceived that in the country of Knox an uneducated ministry would not long suffice, while, once established, it might not be readily discontinued.

Hence, from the first they addressed themselves to the business of training pious and gifted youths to preach the Gospel and undertake the cure of souls. Happily for this work they were themselves in large measure fitted. Dr. Walker, in his *Cunningham Lecture on the Theology and Theologians of Scotland*, tells us that the five Seceders—the Erskines, Wilson, Moncrieff, and

FIRST SECESSION CHURCH, STIRLING

Fisher—"were all theologians and men of learning; and more of our Scottish ministers at that time could have written a theological tractate in Latin on any of the *Loci Communes* than of ministers in the Church of England." And singularly enough all were in turn invited to fill the professor's chair in the young denomination they had founded. If Gillespie, the Reliever, came behind them in academical attainments, he was yet, says the late

Professor Lindsay, "a man of truly apostolic excellence," "thoroughly versed in the Holy Scriptures and the leading works of theology," while "the circle of his reading embraced the most important works in morals and philosophy."

'Looking back to-day upon the Divinity Hall in its upward growth, or evolution, from its primordial germ

FIRST SECESSION CHURCH, ABERNETHY

to its present elaborately organised form, one can see that it has passed through four stages of development. In its

First Stage

(1737-1820), quite a modest institution, called a Theological Seminary, it opened to receive students in the spring of 1737, in the Fair City of Perth, and under the

care of Wilson. For wellnigh a hundred years it wandered about the land, from town to country, and from city to village, to suit the convenience of its one Professor, like the Ark of Israel, metaphorically dwelling in tents, till eventually it found a permanent habitation in this renowned Metropolis. When the breach occurred in 1747, like a protoplasmic cell, it divided into two schools, an Anti-Burgher and a Burgher. For more than seventy years the rival institutions ran on, under a series of distinguished teachers: the Anti-Burghers under the two Moncrieffs, Bruce, and Paxton; the Burghers under Erskine, Fisher, Swanston, Brown, Lawson, and Dick. Even at this late date, one feels a glow of pardonable pride in belonging to a Church that in its first hundred years produced such a splendid succession of theological doctors. To grant them a certificate of either ability or zeal is superfluous. The kind of men they reared is the best testimonial to their worth. Glancing over the lists of students that passed through their classes, the eye lights on well-known names that afterwards rose to eminence in the Church, and far beyond it as ministers and missionaries, professors and preachers, poets and teachers. Of course, with only one professor in five sessions of nine weeks the best training could be but fragmentary, if not superficial. In its germinal stage the Church's Theological Seminary fell far beneath what was even then understood to be an ideal Divinity Hall. The marvel is that out of it could have come the long array of able, eloquent, and well-equipped ministers, through whose labours the

United Presbyterian Church stands where it does to-day.

'When the two branches of the Secession coalesced in 1820, or at least five years thereafter, the Hall passed into its

Second Stage

(1825-1834), with two Professors, Drs. Dick and Mitchell of Glasgow. "Than Dr. Dick," writes Dr. M'Kerrow, "there have been few better fitted to superintend the training of young men for the office of the Holy Ministry. The extent of his erudition, the admirable precision of his theological views, the polish and vigour of his mind, the correctness of his taste, the elegance of his diction, the dignity of his manners, and his sterling piety, all formed in him a combination of qualities peculiarly adapted to the efficient discharge of the duties of a theological professor." Of Dr. Mitchell nothing finer can be said than the beautiful encomium of Dr. Andrew Thomson, one of his students still with us, *clarum et venerabile nomen*, laden with the ripe fruit of wisdom and honoured for sixty years of splendid service to this Church: "Dr. Mitchell, the successful prize essayist and model pastor," was one "whose very life was a sermon and his very look a benediction, whose excellent gifts were almost hidden in his more excellent graces."

'On the death of Dr. Dick the Hall entered on its

Third Stage

(1834-1876), with four Professors, Drs. Mitchell, Balmer, Brown, and Duncan. This third stage, it will be

noticed, covered a period of time extending pretty nearly from the passing of the first Reform Bill by the British Parliament to the setting up of a system of National Education throughout the land; and from the outbreak of the Voluntary controversy in Scotland to the passing of the Declaratory Act by this Church; and little doubt need be entertained that the mental quickening caused by that great act of political enfranchisement, coupled with the awakening of the Church to the magnificent conceptions of the spirituality and independence of Christ's house, had something to do with the forward step which was now taken. The time will not admit of lengthened reference to the excellent work done in the Divinity Hall between 1820 and 1847. It is, however, due to Drs. Balmer and Duncan to say, that they worthily sustained the dignity and discharged the duties of the high offices with which they had been intrusted; and that, if they lived not to see the Hall united in 1847 with its sister institution belonging to the Relief, they at least passed it on unimpaired in reputation to the hands of those for whom that honour was reserved. And just here a word should be spoken about the contribution made by the Relief Church to the training of a Gospel Ministry. Late in setting up a college of their own, they were not behind the Seceders in the kind of men they provided for its teachers; first, in 1824, Dr. Thomson of Paisley, who for seventeen years conducted the education of students single-handed and with conspicuous ability; and in 1841, Drs. Lindsay and M'Michael, who three years afterwards

brought to the United Church a decided increase of fame and strength. In fact, when in 1847 John Brown, James Harper, Neil M'Michael, William Lindsay, and John Eadie came together as instructors of her rising ministry, one may be pardoned for doubting if another Theological Seminary in Scotland surpassed hers in efficiency. In the Senior Hall for ten years forward presided

JOHN BROWN,

the foremost New Testament exegete of his day in Scotland, a master mind of advanced scholarship and true spiritual insight, in whose hands Bible exposition became a new art, and the sacred volume, instead of being compelled, as frequently before had been the case, to talk like the Westminster Confession or Shorter Catechism, began, through strict grammatical investigation and careful exposition, to speak with its own simple and liquid accents. Beside him taught

JAMES HARPER,

grave and serious, clear of vision, calm in judgment, concise in speech, powerful in intellect, strong in reasoning, analytic rather than constructive in faculty, a keen debater and a sharp antagonist, a dangerous critic of sermons, and withal an effective expounder of Systematic and Pastoral Theology. Along with these, a noble third,

NEIL M'MICHAEL,

a gift from the Relief Church of no common power, logical and humorous, who never for a moment

suffered his class to become dull, though his subject sometimes was; who dressed up the long dead heroes of early Church History till they looked like living figures, and fought out their fierce theological battles in peaceful strife with well-arranged paragraphs and propositions that made them for ever memorable, and whose criticisms were always fair and generous.

'In the Junior Hall sat another pair of noble brothers:

WILLIAM LINDSAY,

a second gift from the Relief Church, gentle in disposition, with benevolence beaming in his countenance, and streaming over his person, like the precious ointment that flowed over Aaron's beard and down even to the skirts of his garments, beloved as a man, and revered as a professor, accurate in scholarship, cautious in judgment, fair in argument, faithful to truth, courteous and kind. And

JOHN EADIE,

dashing, brilliant, enthusiastic, hearty, brimful of learning and wit, with immense stores of information about the Bible, which he poured forth in fresh and lively speech, with flashes now and then of happy exegesis, and apt criticisms of students' sermons. It will startle no one to be told that John Eadie stood high in the estimation of the young men he taught, to many of whom his lectures were at once a revelation of wonders never before suspected in the Bible, and an inspiration firing them with zeal for sacred lore. By his fame as a

New Testament scholar and commentator, which in 1870 secured for him a seat in the Jerusalem Chamber amongst the Bible Revisers, the whole Church felt herself honoured; and with pardonable pride it is to-day that she reads his illustrious name upon the roll of her departed worthies.

'For ten years under these five and for twenty-nine under the last four—men fully abreast of their time, acquainted with the theological movements of the day, and by no means ignorant of the latest novelties from Germany — the Church provided for her students academical and theological training of the highest order, and as much of it as could reasonably be compressed into five summer sessions of eight weeks. If better results were not secured, the fault lay not with the professors (I would not venture to suggest that the students were to blame), but with the shortness of the session and the time of it. Yet there are some old ministers amongst us—of course extremely unenlightened and behind the age—who have the boldness to hint that if the Old Hall had its defects, it was not without its merits; that if it did not overload the students with learning, it gave them leisure to digest what little learning they received; that if it did not stuff them with other people's thoughts, it left them room to gather thoughts of their own; and that, if it did not make them as wise as their successors, it gave them at least a chance to be original, if they could!

'However, in 1876 Progress became the order of the day. Culture was in the air, and the schoolmaster

abroad. A School Board had recently been erected in every parish, and the standard of education raised. Demands upon ministers for wider culture and larger learning were being openly expressed. It was felt that this Church, which had often led the van, could not afford to drop into the rear. And so the Hall passed into its

Fourth Stage,

with an extended curriculum of three winter sessions of five months each, and with five Chairs, one of them, that of Practical Training, substantially a new departure, aiming at the teaching of students how to turn their academical learning to effective account in the practical work of the ministry.

'With the venerable Dr. Harper as its Principal, and with Dr. Cairns, who in 1867 had stepped into the place of Dr. Lindsay, as his colleague in the Systematic Chair, with Dr. Eadie in that of New Testament Exegesis, Dr. Duff in that of Church History, Dr. Ker in that of Practical Training, and Mr. (now Dr.) Paterson, then fresh from Oxford and with a high reputation for Hebrew, in that of Old Testament Literature and Exegesis, the Church had once more reason to regard her Hall as up to date, and to anticipate for it a brilliant career. Never in its history had its prospects of usefulness been fairer. But alas! ere the session opened in November, a shadow fell upon those prospects. Dr. Eadie was removed by death. A successor having been found for him in Dr. Johnstone, whose fitness for the office had been proved by an admirable work on

James, and another on the *Epistle to the Philippians*, the new institution started with the best wishes and fervent prayers of the whole Church for its success. Since then twenty-one years have rolled by, carrying with them, first the revered Harper, then the beloved Ker, next the sagacious Duff, and lastly the eminently gifted and conspicuously good Cairns. If I do not dwell upon the memories of the last three, it is only because their virtues and graces, abilities and services are too well known to the majority of this House to require rehearsal. Many years must elapse before the brilliant genius of Ker, the administrative talent of Duff, the intellectual massiveness and visible holiness of Cairns are forgotten in this Church, or the Church ceases to thank God for having raised up within her borders three such eminent Doctors of Theology.

'Happily their mantles have fallen upon three brethren of approved learning, ability, and worth—Drs. Wardrop, Orr, and Hislop—in whom the Church has declared her confidence, and to whom, with their colleagues, Drs. Johnstone and Paterson, she now looks hopefully forward that in their hands the college will continue to maintain its reputation as an efficient Institute for the Training of a Gospel Ministry.

'Of course the maintenance of such an Institution throughout the long period of one hundred and sixty years involved from time to time considerable strain upon the Church's resources. Until 1876 the charge for Professors' salaries was comparatively slight, never more than £100 for each Chair, but, with the new

arrangements which took shape that year, it was seen that larger provision must be made for supporting the Professoriate. With praiseworthy liberality the Church honoured this demand. Generous givers, with the view of meeting half the contemplated expense, started a Capital Fund, which to-day stands at £42,625, with a yearly revenue of over £1717; the other half having been supplied by Church Collections, which, during the past twenty-one years, have amounted to £28,140. The growth of the Church's liberality in this department will be best understood by contrasting the total expenditure in connection with the Hall in 1847, viz. £235, with that of 1896, viz. £3258.

Nor have the students of the Church, whether at the University or the Hall, been overlooked. For them, in 1846, it was first mooted by Dr. King of Glasgow to provide a scheme of Bursaries or Scholarships, such as to-day forms so admirable a part of the Church's theological equipment. In 1847 the scheme was floated with a revenue of £817, out of which were divided £605—£375 to students in Theology, and £230 to students in Arts. To-day the scheme has at its credit a magnificent capital fund of £49,759, or, including sums held by special trustees, of £74,179, out of the income from which last session were awarded to University students fifty-five Scholarships amounting in value to £1200, and to Hall students fifty scholarships amounting to £1202, or in all £2402, an increase of 300 per cent. in fifty years. The importance of this scheme to the Church's welfare it is impossible to over-rate; and

for the admirable manner in which it has been carried out during the past half century, no small credit is due to the untiring labours of the late Drs. Pringle of Auchterarder, Robertson of Glasgow, and Professor Duff, not forgetting its present efficient Clerk, Mr. Duncan of Balgedie.

'I come now to the second part of my theme—*The Support of the Ministry.*

'It must be frankly admitted that, while the Secession and Relief fathers were not men who preached the gospel for filthy lucre's sake, or aspired to the ministerial office for a bit of bread, or grumbled because their salaries were small, on the other hand, their followers were scarcely so quick as might have been expected in learning their duty in respect of ministerial support. It is no doubt easy to discover reasons which, in some measure, serve to extenuate their shortcomings, as, *e.g.*, the poverty of Scottish people generally, and of dissenters in particular, about the middle of last century, not to speak of the little practice in Christian giving which most of them had had in the State Church; and so, on this Jubilee occasion, we will not unduly reflect on what arose probably more from want of consideration or use than from lack of either scriptural knowledge or Christian principle. Still it is true that considerable time elapsed before the stipends of Dissenting ministers in Scotland were anything to boast of. In 1847 the average emolument stood little over £100. How far it has advanced since then may

be inferred from the fact that last year (1896) 580 congregations paid as ministerial salaries the sum of £133,037, or an average of £230 each.

'Nor is this the full account of what the Church has done for the support of the Ministry since 1847. Over and above, three separate funds have been created for assisting smaller congregations in the country to provide for their pastors a moderate income to live by, with a comfortable house to lodge in, while able to work, and a modest allowance to retire on when disabled through age or infirmity. Of these, the first is well known as

THE AUGMENTATION FUND,

which received this name in 1868, if it did not then for the first time spring into existence. Prior to the Union, the generous-minded Seceders were accustomed to distribute among weak congregations grants of from £5 to £30 in supplement of stipend. From the Union onwards similar donations were made from the Home Mission Fund, till, in 1860, a separate scheme was originated for the Better Support of the Gospel Ministry, and in 1868 transformed into the present Augmentation Scheme, the Surplus Fund having been added in 1874. In 1847 the supplements amounted to £2200, in 1896 to £13,747, a sufficient commentary on the Church's liberality, as well as an ample vindication of the voluntary principle for which the Church has so long and so ably contended. It should be added that in connection with this scheme special mention is due to the names of

the late Dr. Hamilton M'Gill and the late Mr. James Morton, by whom its proposals both for collecting and distributing the funds were first explained to the Synod, and to those of the late Dr. Selkirk Scott and Mr David M'Cowan (the latter still happily with us), through whose untiring efforts it has been so long successfully wrought.

'The second, or

THE MANSE FUND,

when first recommended in 1860 by the Home Mission Board, was at once cordially adopted by the Synod, and in particular by the ministers of larger congregations as well as by generous-hearted office-bearers throughout the Church. At the Synod of 1862 it was agreed to raise a Fund of £45,000; at the Synod of 1870 it was reported that the thing was practically done, £44,400 having been obtained. At 31st December last the contributions to this Fund from all sources amounted to £62,048, 10s. 7d. During the thirty-four years of its existence £61,272 have been expended in repairing old and building new manses; grants having been made to 281 congregations, thirty of which now belong to the Presbyterian Church of England. Here again it should be told that the men through whose unselfish labours these wonderful achievements were accomplished were, besides the Home Secretaries, Drs. Finlayson, Robson, MacEwen, Taylor, Geo. Johnston, and Wm. Johnston, with Messrs. J. H. Young and Mr. D. M'Cowan, and

with grateful remembrance of their services the Church sets them high in honour on this festive day.

'The Aged and Infirm Ministers' and Missionaries' Fund,

the third of the Schemes already mentioned, has an equally interesting history. To the Edinburgh Presbytery belongs the glory of having been the first to think of doing something for the comfort of the aged veterans and wounded soldiers in the Ministerial Army, who were, or might in future be, compelled, through advancing years and unexpected infirmities, to retire from active service. By means of an overture in 1850, the Church's attention was called to what was promptly recognised to be, if not an absolutely binding duty, at least a becoming act of Christian love. Nothing, however, resulted from this action till 1855, when Geo. Bell of Newcastle, a name still remembered with honour and affection by many in the Church, stirred up the lagging zeal of himself and his brethren by proposing that a Fund should be forthwith commenced. Measures were set on foot without delay. £50 was suggested as a reasonable annuity. The Church responded with readiness. The venerable Dr. Brown of Broughton Place, one of the Professors, led the way. In 1856 his attached congregation having presented him with £610 on the occasion of his Jubilee, the whole amount, with £50 added by himself, was laid upon the altar as a sacrifice to Christ and handed over to start the Scheme.

The example became contagious. In 1857 Dr. Heugh of Glasgow, another Jubilee veteran, added an equal sum, making £1370 in all: 432 Pastors on the Synod Roll of that year gave an average of £5 each, or £2057. Generous contributions throughout the Church swelled the figure to £17,044, 8s. 2d.; and the Committee, in rendering their report that year to the Synod, recorded "that this success had been without a parallel in the history of the denomination," and indicated "the arrival of a period when great enterprises might be entered on without apprehension of a disastrous failure." As the names of brethren who were honourably associated with the other Funds have been mentioned, I have pleasure in stating that with this Scheme the name of Dr. M'Michael is indissolubly connected, and that the Synod accorded him in May of that year a special vote of thanks for "the great and successful exertions made by him in promoting its objects."

'At the present moment the Capital Fund of this Scheme stands at £59,426, 4s. 3d., out of the revenue from which fifty-five annuitants receive a yearly sum of £60, to which a bonus of £5 is generally added by the Synod.

'And now, in bringing this hasty and imperfect survey to a close, there is one thing more which appears suitable to be said on this Jubilee occasion, viz. that our gratitude is due to God for having raised up within this Church such a long succession of able and devoted ministers and professors, for having bestowed upon its

members and adherents so much of the grace of liberality, and for having kept both ministers and professors, both office-bearers and people so sincerely attached to the Gospel. As a Gospel-preaching ministry our fathers, as wise master-builders, laid the foundations of this noble Church; as a Gospel-preaching ministry we have been honoured to carry forward the edifice to its present position of visibility and grandeur in the land; as a Gospel-preaching ministry those who come after us will, I trust, build away upon the same foundation, till the time comes for bringing forth the top-stone with shoutings of "Grace, grace unto it."'

Rev. G. L. CARSTAIRS addressed the Synod on *Evangelistic Work and Church Extension.*

'Moderator, Fathers, and Brethren, you will observe that we have descended from that upper platform (beside the chair), from which the speakers at yesterday's meetings delivered their addresses, and have left the august company of ex-moderators and honoured representatives of sister Churches, to occupy this lower platform beside our busy clerks, where laborious secretaries and conveners of committees are accustomed to present their reports and give an account of their stewardship. The change is appropriate. To-day we leave those high themes, so interesting and important, which have hitherto engaged and engrossed our attention, and come down to the practical details of our Church life and work. Having looked, and gratefully looked at the way by which God has led us these fifty

years, we bethink ourselves regarding the use that has been made of the opportunities that have arisen, and, alas! now and again of the failure to use opportunities that in God's providence have come to us. In dealing with his subject, my friend Dr. Whitelaw has felt a little embarrassed because of the unavoidable mention by previous speakers of honoured Fathers, to whose learned labours our Church is so deeply indebted, and whose services he has so ably brought before us in rapid review. In my case the difficulty is still greater, my subject having of necessity been anticipated from the first, and the whole ground traversed again and again. There is this compensating advantage, that it may at least enable me to succeed in the honest effort to be brief.

'Dr. Whitelaw has dealt with a most important part of the Church's Home work in the Training and Maintenance of a Gospel Ministry. The duty intrusted to me is to give a brief view of the result of that training, and the use made of the Ministry, thus provided and equipped, in evangelistic work and the extension of the Church. In doing so it is not needful for me to weary you with elaborate statistics and details. Are they not all written in *Missionary Records* and Synod minutes and voluminous Secretarial reports? Nor is it needful to discriminate very carefully betwixt the two parts of the work covered by the description 'Evangelistic Work and Church Extension.' The two are really one, the one great work of the Church, the preaching of the Glorious Gospel, by which alone the Church is truly extended. When we look back to the beginning of our United

Church in 1847, we must recognise that the special work before it then was anything rather than extension. Before the Union, the Churches had extended on the principle of multiplication by division. What was then required was rather subtraction by addition. One secession after another, one breach after another had multiplied the number of churches and charges throughout the land. When the Union was formed, that work had been done for Scotland, and it might seem to some, and truly seem, to have been overdone. It was immediately after the Disruption too, and the great Church Extension movement then made, duplicating the Church provision in most of the parishes of Scotland. It was another work altogether our Fathers at that time were called to do, the work of consolidation, not Church extension but Church extinction through the union of congregations, making union not nominal only, but real, not merely uniting the separate Church Courts in one ecclesiastical organisation, but going down into the towns and villages of our land, gathering together into one the scattered fragments into which our Church in former days had been broken. That work has been going on, it is not yet finished, and such work will have to be faced again on a still larger scale, in the event of the further union to which we hopefully look forward.

'But while that was so in reference to Scotland, there was an outlet found for the increased vitality of the Church, not only in the great development of her Foreign Mission efforts, but in work for those "wandered

Scotsmen" who crossed the Border, and so the extension of our Church for a time was largely in the North of England and in London. But here too, as well as in the South, new forces came into play, changes of population, the rising of new industries, and the increase of our cities. Members moved from place to place, and provision had to be made for them where they went. Church Extension was necessary, if only for conservation. Just as this same work is of necessity being prosecuted at the present time more vigorously than ever, under the wise guidance of our good friends, the Home Mission Secretary and the Convener of our Church Extension Committee, Mr. Hugh Steven, and that not in any sectarian spirit of unholy rivalry, but simply in meeting the growing needs of our own people, and bearing our fair share, along with other Churches, in providing for the requirements of new or expanding communities. The result was a large increase in the congregations and the membership of the Church.

'At the date of the Union of the Secession and the Relief it was found that God had blessed the labours of our fathers an hundredfold. The four Fathers of the Secession were represented by four hundred congregations, and the solitary witness, the founder of the Relief, by the hundred and eighteen congregations that then joined with them in forming the United Presbyterian Church. But the five hundred and eighteen of 1847 had grown to six hundred and twenty by 1875; and then came one of the greatest acts of faith in the history of our Church; when, for the good of the

Church of God, and the strengthening of the hands of those engaged in His work across the border, sacrifice was made of about a hundred of our congregations. That was the immediate result to us of the Union negotiations of that time. The Free Church was then strengthened by the accession of the Reformed Presbyterians, while our Church submitted to be shorn of about a sixth of its strength. It was a noble thing, when, not without a pang at parting, and yet without a grudge, our Church consented to separation in the interests of union, and bade the brethren in the south God-speed. The six hundred and twenty congregations thus dwindled down at once to five hundred and twenty-six. But the work still went on, and although the field was narrowed, new circumstances continued to call forth fresh efforts, and these fresh efforts were crowned with like blessing as before. The five hundred and twenty-six congregations of 1875 have again grown to five hundred and eighty, besides forty mission congregations with separate communion rolls—six hundred and twenty in all, if you put the two together—the precise figure before the English Union took the hundred congregations away. The loss of membership was made up years ago, when we had the joy of knowing that we had recovered all that had been given away in the membership of the congregations in England.

'But there is another side to this subject. How is it that all this extension has been made? In the use of that weapon put into the Church's hand, and prepared for its service in the theological training of which we

have been hearing. When we speak of the evangelistic work of the Church, I think first and foremost of the work of the Gospel ministry. I have no patience with the separation of our work for Christ into ministerial work and so-called evangelistic work. Why, the great work of the Church, if it be the work the Church ought to be doing, is the preaching of the glorious Evangel, the going forth in Christ's name with Christ's message to the souls of men. That has been the characteristic of our ministry throughout. But while assigning this foremost place in evangelistic work to the ordinary services of the Church, and the work of the ministry, it is no exclusive claim that is asserted. New forms of service are called for, from time to time, by the circumstances in which the Church has to do its work, and looking back over the fifty years, of which we are taking grateful retrospect, we see that whenever there has been a time of special blessing, the Church has been sensitive to the Spirit's presence, and has always been found responsive. As a result of the great spiritual movement of 1859, we have our staff of evangelists, called into being then, and lately increased by the addition of an ordained evangelist. And the Synod does not content itself with the employment only of its own agents. It aids the congregations throughout the country in their aggressive work. Over and above the regular ministry and the Synod's staff of evangelistic agents, there is a large body of earnest workers employed by our congregations in this service, men who ought to be better known, and who should be

held in high honour among us. There are a hundred and thirty-five of these Evangelists or Home Mission Agents maintained by the congregations of our Church, and labouring among the poorest of the poor.

'Our Synod in instituting its Evangelistic Scheme, and our congregations in prosecuting their own evangelistic efforts, have followed the leadings of Providence. They heard the Master's voice and obeyed, recognising this fact, that it is not any association without the Church, not even some society within the Church, but the Church of Christ itself, that is Christ's own Missionary Society. So in later years, when again the wave of revival passed over the land, and the power of it was felt in our Churches, and throbs yet in the devoted lives and service of many living and labouring for Christ, the Church learned yet another lesson, this namely, that if the Church is Christ's own Missionary Society, the whole membership of the Church, and not a few evangelists, and ministers, and elders only, is Christ's agency for the accomplishment of His own glorious work. There is no more striking feature of the religious life of our time than the increased sense of personal responsibility, and the consecration of personal service in the work of God. The Lord Himself has given the word. Great is the company of them that publish it. When I think of the Church's evangelistic work, I think of our godly elders and their care of souls. I think of that great army of Sabbath-school teachers and other labourers among the young. I think of such work as that of the Glasgow Home Mission Union,

where all the Churches combine to face the home heathenism around them, and to carry the light of the Gospel into sad hearts and sad homes. I think of that vast body of consecrated workers, engaged in the manifold forms of Christian activity, which sanctified ingenuity has devised, whose hearts are filled with something of the Saviour's compassion and fired with something of His zeal, living as not their own but His, spending and being spent in this blessed service. They are the very heart and core of our Church's life, these Christian labourers, unnoticed and unknown, whose works have gone before them and shall continue to follow them, when they have entered into their rest.

'But, brethren, even in this year of Jubilee we must not be all-jubilant. When we look away to the great heathen fields, while we rejoice, beholding what God hath wrought, and are grateful as we think of all that God has used our own loved Church in working these fifty years, yet is it not appalling to think that, after all the work of all the Christian centuries, there are more heathen in the world to-day than on the day Christ gave the great commission to His Church, to go into all the world and preach the Gospel to every creature. And we do not need to look abroad, or to go to what are called the dark places of the earth. There is a Darkest Britain and a Darkest Scotland as well as a Darkest Africa. What problems still confront us, what evils still abound, what a work yet remains to be done! And the reason is that in the Church itself, and that

just means in ourselves, in our own hearts, our own lives, there remaineth yet very much land to be possessed. You will hear no doubt about thank-offerings in connection with this Jubilee. Before these meetings are over our hearts will be gladdened by the announcement our friend, Mr. Gourlay, expects to make. But, brethren, the great thank-offering our Master would have of us all, is that which is noted in dear old Principal Cairns's diary, as he passed from country to country, '*Me devovi.*' '*Me sæpe devovi.*' 'I consecrate myself.' 'I reconsecrate myself.' Oh, let this Jubilee season be with us all a time of consecration, of reconsecration to our blessed Master's service and to the extension of His kingdom at home and abroad.'

Reception of Native Agents

The Rev. James Buchanan, Foreign Mission Secretary of the Church, said:—

'Moderator, I have the great privilege of introducing to you, and through you to the Synod and the Church, native representatives of our five most important missions. First of all, we have the Rev. John M. M'Donald, who represents our mission in Jamaica. Born and brought up in the island, he was duly trained for the ministry, and was ordained in 1879 as the pastor of Riverside, where he has now a large congregation, and recently completed the erection of a handsome Church, the greater part of the cost having been paid

by the people themselves. He is respected and trusted by all, Europeans and natives alike, and has for several years been the Clerk of the Western Presbytery. Next we have the Rev. Esien Esien Ukpabio, the representative of the mission in Old Calabar. He was the first convert of the mission, having been baptized in 1853, and he is also the first native pastor, having been ordained in 1872, so that this is the semi-jubilee of his ministry. Mr. Ukpabio is a most effective preacher in his own language, and is held in high esteem by the people. Mr. Candlish Koti represents our Kaffraria Mission. He belongs to the Gaika tribe of Kafirs, and after his elementary education was completed, he had a course of eight years' study at Lovedale, after which he was duly licensed to preach the Gospel by the Presbytery of Kaffraria. He is connected with our mission station at Tutura, where our first native pastor, the Rev. Tiyo Soga, lies buried, but he is the first native licentiate who has been wholly trained in his own country. Next we have the Rev. Devi Ram from Rajputana. He was one of the orphans rescued from starvation and death by the brothers Martin during the great famine of 1868-69, and was brought up in one of the orphanages. When he was prepared to enter upon the study of theology, he went to college at Bareilly, where he had a three years' course of study, and came out the first student of his year. He was called ten years ago to be the first pastor of the native congregation at Nasirabad, and was ordained soon afterwards. Last year he was translated from Nasirabad and settled

over the native congregation at Ajmere, the capital of Rajputana. Lastly, we have the Rev. Liu Chuang Yao, representing the native Church in Manchuria. Pastor Liu made a study of the various sects and systems, and eventually joined the Mission twenty years ago, when he was baptized by the Rev. Dr. Ross. For fifteen years he served as an elder in the native Church, and last year he was ordained as the first pastor of the Moukden congregation.' Mr. Buchanan concluded by presenting the five brethren individually to the Moderator.

The native agents were received by the Moderator, who said that their presence touched their hearts deeply, he was sure. They gave them a most cordial welcome.

The Rev. J. M'DONALD said he had in his hand an address from the Presbyterian Church of Jamaica, the oldest mission of the Church, to the Synod. Mr. M'Donald read the address.

The Rev. JAMES GRAY, Ajmere, Rajputana, read the translation of an address to the Synod from the Presbytery of Rajputana, the original of which was in Hindi.

Mr. BUCHANAN said that Pastor Liu brought with him an address and a most beautiful silk scroll, which was displayed at the other end of the hall. At the bottom of the scroll was a view of the church in Manchuria; at the sides were views of incidents in the life of Christ; and in the centre there was an inscription which he could not read, but which would be read to them by

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Mr. Liu. Mr. Liu would also read the beginning of the address, but a translation of the remainder would be read by the Rev. David T. Robertson, Sungari, China, whom they had with them.

Pastor LIU having spoken a few sentences in Chinese, Mr. Robertson said he had told them that the four large characters in the centre of the scroll meant 'kindness and happiness to the Eastern capital.' The Eastern capital was Moukden, which was the second capital of China. The Western capital was Pekin. Pastor Liu also read the first sentence of the address, and Mr. Robertson read the translation, which concluded with the expression—'The members, male and female, of the three Eastern provinces bow with profound reverence their respects.'

Pastor Liu also presented a letter from the native doctors and inspectors in the dispensary at Moukden; the visiting card of Chang, preacher in Tieling; a message from Dr. A. M. Westwater, Liaoyang; and compliments from the Rev. John Macintyre, Haichang.

CONTINENTAL AND COLONIAL DELEGATES

The Rev. Professor JOHNSTONE, Edinburgh, in introducing the Continental and Colonial delegates, said that from almost all of those Churches which they aided they had deputies present. One of those was the Free Church of Italy, which now bore the name of the Evangelical Church of Italy. They had with them the Rev. L. Conti, of Rome, and the Rev. V. Notarbartolo, of Leghorn.

Mr. NOTARBARTOLO addressed the Synod.

Senor MUSTON, Palermo, of the Waldensian Church, said that recently a lady asked him if there was any place where a Waldensian could not be found. He replied that he could not say, but that the Jubilee Synod of the United Presbyterian Church was not one of them. He mentioned that in 1898 the Waldensians intended to celebrate the jubilee of their emancipation.

Mons. GUIGNARD, Paris, representing the Union of the Evangelical Churches of France, said that they, too, were about to celebrate their jubilee in 1898. He conveyed to the Synod the warm greetings of his Church on that special occasion, and to express gratitude for the help they had received from the beginning. He went on to say that in a population of 38,000,000 the Protestants of all shades numbered only about half a million, so that they were one man against seventy-five. In these circumstances, they could do but little. They were at best only tolerated, and besides there had been recently an enormous revival of Romanism. They had thirty-five congregations, with about 4000 communicant members.

The Rev. LION CACHET, Rotterdam, delegate from the Reformed Churches in the Netherlands, said that his Church desired a much closer correspondence with the Presbyterians of Scotland than at present existed.

The Rev. Dr. ROBERTSON, of the Presbyterian Church of Canada, also presented the cordial greetings of the Church which he represented. He, too, belonged to a united Church. There were originally seven branches

of the Presbyterian family in Canada prior to 1875, but when the federation of the different provinces took place it occurred to them that it would be a good thing if a union of the different churches could also be accomplished. The same success that had attended the union of the United Presbyterian Church had attended that union in Canada, where the old lines of cleavage had disappeared. Their membership had increased 125 per cent.; the ministry had increased a little over 100 per cent.—they had now about one thousand two hundred and fifty ministers, and their revenue amounted to £447,000—a little more than that of the United Presbyterian Church. The missionary spirit which existed in the United Presbyterian Church also existed in Canada. They had established missions in the South Seas, Formosa, China, India, and in the West Indies, and they had over six hundred missionaries to maintain. They were on the threshold of work in the West. Canada had a population of only five millions of people. It had room for fifty millions more, and there were resources to support them.

The Rev. Dr. KENNEDY announced that addresses had been received from the Federal Presbytery of Australia and Tasmania, also from brethren in Queensland.

Professor CRUM BROWN, Edinburgh, in *moving a vote of thanks and welcome to the delegates*, said 'it was not a very easy thing to put into suitable words the feelings which they entertained towards the delegates who had been presented to them and to the Churches which they

represented. To the Reformed Evangelical Churches of the Continent they had all a very warm feeling of affection and of gratitude, because they owed a great deal to them. In looking back upon the history of the Reformation in this country, they saw how much they owed to the experience and to the active sympathy of the Reformers on the Continent. They felt a very warm sympathy towards those Churches there and their difficulties, which it was not easy for them to realise. They held up the banner of truth, and preached a pure and simple Gospel, without sacerdotal addition or philosophical subtraction. That was what they tried to do in this country, and it was perhaps more difficult for those than it was for them; but, on the other hand, there was somewhat greater ease for them, in some respects, because the difference was more sharply drawn there, so that there was not that risk, which perhaps some of them occasionally felt—although he did not care to acknowledge it—of sliding off altogether, by imperceptible gradations, into some of those forms or varieties of Christianity which they, seriously in their hearts, believe not to be so pure as those which had been delivered to them by their fathers. But with those the difficulty was not so great—the line was more sharply marked; there was not that inclined plane which existed, to some extent, among them in this country. He was sure they all very cordially welcomed the delegates personally; for their own sakes they were glad to meet them, and to see them, and to shake hands with them there. They knew that they were speaking the truth, and speaking

honestly and sincerely when they said they would be glad to welcome them in their meetings at home.

'To the representatives from the Colonial Churches they had the same sort of feeling, because they were really of themselves. They belonged, practically, to the same Church as they did. They owed them a very great debt of gratitude, a debt of gratitude which it was difficult for them to repay. The care of youth was a very important branch of the work of every church, and those Colonial churches did a great deal of that work for them; and they should remember that they did it under conditions of some difficulty, owing to the sparseness and the shifting nature of the population with which they had to deal. They should desire in every way to help them to carry on that which was a part of their work which they were unable, owing to the dimensions of this globe, to carry on personally. They thanked the Colonial Churches for doing the work for them.

'The proposal of union was sometimes spoken of as healing of schism, but he did not think that any one could speak of the condition of the Evangelical Churches of this country as one of schism. When they were ready to meet together in every good work, when there was the freest union between the different Churches, the idea of schism was an absurd one. But when they had arrived at such a condition of feeling as they had in them, it did seem, perhaps, a little strange that that unity of feeling did not manifest itself in a more definite and external and visible way. They knew that they were at

one with one another, but the world did not know it. He could not help feeling that it was their duty to their Lord that they should make manifest that unity of feeling which really existed, and make it a visible means of acting upon the world.

'He might venture to conclude with a little piece of his own experience, in reference to the way in which others looked at the question of their division from one another. Many years ago, when he went to study chemistry in one of the German universities, he received from his revered friend, Dr. Cairns, a letter of introduction to a very learned and accomplished professor of divinity at the university. One of the very first questions the professor asked him was, What was the difference between the Free Church and the United Presbyterian Church? He was somewhat puzzled. To explain the difference in English would be difficult, but in German it was more difficult, and so he replied that it really turned upon the interpretation of the twenty-third chapter of the Confession of Faith. His learned friend proceeded to his book-shelf, took down a Latin translation of the Confession of Faith, and asked him to proceed with his explanation. Well—he gave it up. That happened thirty-five years ago. He thought it would be still more difficult to explain to a foreigner now what was the difference between the United Presbyterian and the Free Church. Perhaps before long there would no occasion for any one asking such a question.'

The MODERATOR said he was sure they all felt when

they received the missionaries from the foreign field that their hearts were full. He did not know that at the moment he could have found language to express the emotions which filled the breasts of the members of that Assembly. He was glad that they had shared in the privilege of doing the work of which they had been hearing, and very specially did they express their thanks to the brethren representing the foreign fields, in which they were so much interested. Of the delegates from the various sections of Protestant work on the Continent, he was sure it must cheer them to think that they felt along with them that whatever might be the serried ranks of Romanism or of infidelity which they had to face, they were, after all, on the winning side ; and they rejoiced that there were indications that that triumph might be nearer at hand than they might believe it to be. Dr. Robertson, who had come from the new world, was known to many of them for the noble work he had done. It was a privilege which they all rejoiced in that they had been enabled to share, in some slight part, in his work. He felt that that afternoon had been one of special interest, and in receiving those gentlemen they trusted that, while the visit had cheered their hearts, it might also be matter of blessing to those in the foreign fields.

Mr. DUNCAN M'LAREN, Edinburgh, said he was asked to give a *Brief View of the Church's Foreign Mission Work*, but he found that somewhat difficult.

Five years ago he spent some weeks in Japan, not

long enough to learn the language, but sufficient to pick up some of the proverbs, one of which, translated from the Japanese, was 'The ocean being wide cannot be all seen at once.' So with the missions of their Church, they were too widespread to be all taken in at a brief glance, they extended from sea to sea, from Jamaica, on the far side of the Atlantic, to Japan, on the farther Pacific, and comprised a history of seventy years, or, including colonial missions, of fifty years more. The ideal Church was a missionary agency, the command of our Saviour was to go and teach all nations. The Church was founded not to stand still but to go, not to be silent, but to teach, and the Church which most fully realised all that was implied in the word 'go,' which sought not to live for itself, but to radiate and spread out, best reflected the mind of the Master. He prescribed no limits, national or geographical, to His Church. His command was 'Teach all nations,' and their Church from the beginning had set no limits to its work. While they laid no claim to be a national Church, neither had they placed any bounds to restrict their enterprise. They began in their own land, not forgetting the islands; the Orkneys to a large extent being evangelised by them; they overflowed into England and Ireland; they recognised the claims of the Colonies, sending ministers to America at the cost of keeping pulpits vacant at home.

Unlike the Senate of Massachusetts, who objected to the incorporation of the American Board of Foreign Missions on the ground that 'the country had no religion

to spare,' their forefathers had too much love for their religion to seek to keep it to themselves. When foreign missionary societies were founded, their Church did its part in supporting them. It helped the London Missionary Society by men and money. Through it, members of their Church planted the Gospel in many heathen lands, leaving behind them imperishable names. It helped the Scottish Missionary Society and the Glasgow Missionary Society, which were chiefly supported by the Secession and the Relief Churches respectively, the one sending missionaries to Jamaica, the other to Kaffraria. Fifty years ago their Church took up a new position; it placed in the forefront of the Basis of Union its recognition of the Saviour's command, and undertook 'to make exertions for the diffusion of the blessings of the Gospel at home and abroad.' The Church itself, in that way, became a missionary society—one of the first to do so—not as in the Church of England and among the Baptists, who had a society within the Church; nor as in the case of the London Missionary Society, or the China Inland Mission, which were societies outside a Church. With them, Church and Missionary Society were almost convertible terms. In fulfilment of the obligations undertaken, they adopted the missions of the Scottish and Glasgow Societies, with all their responsibilities, also a mission which had been recently commenced at Calabar; and during the last fifty years they had founded three additional missions. They had now five larger and two smaller missions, besides giving help to missions

carried on by three other Churches. They aided the Free Church in its work in Livingstonia, where one of the noblest of their sons laboured, and in Palestine, where they had two representatives, the one salaried, the other honorary. They worked with the English Presbyterian Church in their mission to the Jews in Aleppo, and they contributed to the work carried on by the Irish Presbyterian Church in the South of Spain, besides conducting a mission of their own in Madrid.

Their missions might be divided into three groups, each differing, not only geographically, but in the character of the work and the people—Western, Southern, and Eastern missions. The Western included Jamaica and Trinidad, which were more like home-mission fields than the others, the people there calling themselves Christians. They were the descendants of slaves, and inherited the vices common to the oppressed and degraded. Indolent, sensual, childish, they required constant care. In the two islands they also did work among Indian coolies. They had a membership of nearly 12,000, who contributed liberally—the average contribution of each being 15s. annually.

The Southern missions were in the Dark Continent—Kaffraria in South Africa, and Calabar on the West coast. While the people varied greatly in those two regions, they were alike ignorant, barbarous, and superstitious. They had no systematised religion, but only fetich-worship. They had no written language, and had to be taught everything—to work as well as to read. They practised cruel rites and were engaged in frequent

feuds with other tribes. Many nevertheless welcomed the presence of a missionary, and listened attentively to the preaching of the Gospel.

In Kaffraria they had met with gratifying success. They had about 4000 members, who were conspicuous for their liberality. They had 116 native agents, who cost the home Church only £126 in all, their salaries being paid by the people themselves, who also paid for most of the buildings erected in the out-stations. They willingly laid their sacrifices on the altar, the collections were large, both in amount and in bulk, a large portion being contributed in kind. The home Church contributed little to that mission beyond the salaries of the European Missionaries.

In Calabar they had not the same numbers—only a few over 500, but the mission there had made its influence felt, had revolutionised the habits of the people, abolished cruel practices, made life more sacred, and given them a higher ideal of what was the chief end of man.

The Eastern missions were in Asia, including Rajputana, Manchuria, and Japan. While differing in race, religion, and customs, yet, as in the other groups, they had characteristics common to all three. They were all civilised nations. They had a history far older than our own. They possessed intelligence—witness the books they had written, such as the Vedas and the Chinese Classics ; they were skilled in arts and sciences —witness their achievements, the mariner's compass having been invented in China, and some of the Rajput

princes having distinguished themselves in astronomy. They appreciated education. The Hindus, eager to learn, crowded into the schools and colleges, the Chinese students, outnumbering those of any other nation, assembled in thousands in every provincial capital to pass examinations, the Japs gathered and assimilated learning from every civilised people. They had systematised religions, possessed sacred books of their own, and sought to propagate their faith. We know how Mohammedanism spread over Asia and a large part of Africa, and how Buddhism, having its birthplace in India, by the zeal of its converts was carried eastwards from country to country. The conditions of each field differed.

Rajputana was perhaps the hardest soil in India. The inhabitants were noted for their intense bigotry and their adherence to caste customs. They had not many avowed converts there—only somewhere over 600—but there was reason to believe that there were many secret disciples, and many others whose heads were convinced though their hearts were not yet won. Their customs, through the influence of the missionaries, were changing; their social conditions were improving, and darkness was gradually yielding to light.

Manchuria was the most fruitful soil in China, or perhaps anywhere. It was only twenty-five years since they entered there, and now they had over 3000 converts. There were hundreds, nay thousands, more, who were waiting for instruction and seeking baptism. Every journey the missionaries took, they found scores

of applicants in the various villages. The converts were willing to give personal service, and realised the duty of proclaiming the glad tidings to their neighbours. In this way the inhabitants first heard the Gospel from the lips of their own countrymen. No Christian Church since apostolic days had progressed more rapidly.

In Japan their mission was merged in that of the United Church, which comprised all the Presbyterian missions in that country. Consequently they could not give exact figures, but their converts numbered somewhere about 900. Christianity had there a recognised position, and many Church members held high office. If the Japs were content to be guided by the missionaries, the Church there would grow alike in strength and in numbers. The chief danger was that their overweening confidence might lead them to act independently, before they were fitted by training and by grace to do without supervision.

Looking back ten years they found that the membership of their mission churches had increased from 13,500 to 21,000, or 55 per cent., while the home Church had increased from 182,000 to 194,000, or 6¾ per cent. in the same period. Ten years ago the foreign membership was 7½ per cent. of that at home, now it was 10¾, and it had grown not only in numbers but in grace and in knowledge. Let them not, however, be jubilant, but rather humbled, that, with the advantages possessed, they had not more fully occupied the fields open to them. The two smaller fields—Japan and Trinidad—were not likely to be enlarged; Jamaica

required strengthening, but in efficiency rather than in numbers. The other four presented unlimited spheres of action. In Kaffraria there were many societies at work in addition to their own, but there were many tribes to work among. In the remaining three, the responsibility of evangelisation lay to a large extent with them. Calabar was entirely their own, and whether the people up-river and the tribes beyond died in ignorance, or heard the glad tidings of salvation, rested with the members of their Church. Rajputana also looked to them for the Gospel. There were eighteen native States, besides one British central State. They had stations in six of these, but the numerous towns and villages beyond, and the remaining twelve States would remain in darkness, unless they brought to them the light of life. In Manchuria the Irish Presbyterian Mission worked side by side with them, forming one native church. There, they had done more to possess the land than in some other fields, stretching out into the darkness, lengthening their cords and strengthening their stakes. But the very encouragements they had met with, the very blessings they had received, should be an incentive to do more and to ask more. Might they make this Jubilee year a fresh starting-point—a year of fresh effort. The appeal for relief to the famine-stricken people of India elicited a hearty and generous response. How often had the appeal been made for the famine-stricken souls in India and other lands, and how limited and half-hearted had been the response! Might this be a year of renewed consecration and

prayer, prayer that there might be nothing in their plans of work or in their modes of carrying them out, nothing in their agents or in themselves to grieve the Holy Spirit, or to hinder His promised coming; that they at home, as well as those who represented their Church abroad, might seek to make ready a people prepared for the Lord, so that God, who commanded the light to shine out of darkness, might shine in their hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Miss ADAM, *Bowden House, St. Boswells*, Convener of the Conference Committee of the Zenana Mission, gave a *Brief View of our Zenana Mission.*

'Moderator,—It has been matter of great rejoicing among the women of the United Presbyterian Church that the Committee charged with the Jubilee arrangements have given such prominence to the Zenana work of our Church. It is my one regret that another, better qualified than I am to represent it in the Synod, has not been chosen for this, but yielding to the unanimous request of the Jubilee Committee, as well as of that of which I have had the privilege of being Convener for the past ten years, such as I have I now give. In days long gone by I was wont to hear, as my father and his brethren in the ministry sat talking over the texts from which they had preached, or were preparing to do so, this question, "What is your method?" and as I thought how best I could prepare this brief view of our Zenana Mission, I decided to adopt a "method," even though

it should mark me out as belonging to the "old Selkirk school." Following out this plan I shall lead you, and very briefly, to take a look at our work in its beginning and its development in home organisation, finance, staff, and work on the foreign field, and close, as our "fathers" were accustomed to do, with a personal application.

'It is not possible for us to trace out all the sacred and silent influences which led up to the commencement of our Zenana Mission work. These are known only to our God, whose Gracious Spirit, we believe, was their inspiration, and the advancement of whose kingdom of righteousness and peace is its one aim. Yet while this is so, we can look back to the Synod of 1880 as the time when action in regard to it was decided on. A resolution from the Foreign Missions' Committee (now the Foreign Mission Board) came up for consideration, which showed that in the opinion of all our Indian Missionaries the time had fully come when this department of work should receive much greater attention than it had received in the past; and that it was their earnest wish as well as that of the deputies who had just returned from a visit to all our missionaries and their stations in Rajputana—the late Rev. Dr. Young, of Glasgow, and Mr. D. M'Laren, of Edinburgh, at present Chairman of our Foreign Mission Board—that the women of the Church should organise a Zenana Mission and endeavour not only to support it by their own personal contributions, but also equip it from their own ranks. This resolution was unanimously adopted by the Synod, and on the following October a "Statement

and Appeal" was issued by the Foreign Missions' Committee to all the members of the Church. This endeavoured to show that the aim of such a mission was to carry the Gospel to the women of the East, who could only be successfully reached by Christian women, and that there was no hope of a nation being raised to the level of Christian life unless its women were brought under the power of the Gospel of Christ.

'The Missionary Record for June 1880 had given to the Church from the graphic pen of our pioneer missionary to Rajputana—the late and much lamented Rev. Dr. Williamson Shoolbred—a clear and convincing article on "Zenana Missions, their Place and Necessity." It dealt with the degraded condition of woman in Eastern lands, yet showed the power which she wielded in the Zenanas, and especially in the influence which, as a mother, she exercised on the minds of her sons. His closing words may well be sounded forth anew to-day—"Let the women of every Church in our cities, of every town and village, band themselves together into a 'Zenana Missions Aid Society' resolved by joint labour and every legitimate means in their power to raise funds of their own to send out and sustain workers in the field. And while the glory shall be His who bled and died that these dark sisters might be brought to sit in the light of His countenance, to our sisters in Scotland will belong the happiness, ay and the honour too, of having been instrumental in doing this great work, and hastening on the day when Rajputana and all India shall be won for Christ."

'This strong appeal came home to the women of the Church, and a response, wide-spread and enthusiastic, was the result.

'The booklets which tell the story of our Missions in Jamaica, Old Calabar, Kaffraria, Rajputana, and Manchuria, show how from the very first the work of teaching and evangelising the women and children of these lands had been the occasion of much anxious concern to our missionaries and their wives. The Ladies' Kaffrarian Society can look back to the year 1839 as that in which its special work began, its purpose being then, as now, to instruct and Christianise the women of South Africa. With the exception of this Society the women of the Church had had no share in the management of our Foreign Mission work until the Zenana Mission was instituted—the Scheme prepared by the Foreign Mission Board, and sanctioned by the Synod of 1881 providing for this. A standing sub-Committee was appointed to undertake its general superintendence, and, with the view of securing the co-operation of the women of the Church, to organise Committees in the different Presbyteries. In 1885 a Conference of Delegates from these Committees was called upon to elect seven ladies to consult with the Zenana Committee of the Board, and arrange for a conference on Zenana work, to be held each year during the week of Synod. This Committee—now known as the Conference Committee, and numbering eight members—has since its appointment had its duties and powers much enlarged. It is associated

with the Zenana Committee of the Foreign Mission Board in all its administrative work, conducts regular correspondence with each missionary on the Zenana staff, and with each Secretary of the Presbyterial Committees, regulates the supply and distribution of mission boxes, arranges visitation work by ladies home on furlough, and takes charge of the publication of *The Zenana Mission Quarterly*. Within the circle of its members are found the ladies who undertake the duties of each of these departments.

'Our bright little magazine, *The Zenana Mission Quarterly* was first issued in October 1887, permission to do so being granted by the Foreign Mission Board on the understanding that its publication was in no way to be a charge against the Zenana Fund. Its circulation is increasing year by year, and its management has been so admirable that there stands to its credit the large sum of £220.[1] We feel that the *Quarterly* should find its way into every home connected with our Church. It has its own message to convey, and the small charge of 4d. per year is surely within reach of us all.

'The importance of the home side of the work cannot be over-estimated. Many of our congregations do not, as yet, contribute to this mission; and we feel assured that in proportion as our people know about its need, and realise more fully their personal responsibility in regard to it, so will there be an increase in prayers,

[1] £100 of this credit balance has been handed over to the Zenana Missionaries' Annuity Fund.'

offerings, and in personal surrender for foreign mission work. This woman's work has brought a fuller life into many a heart, which the words of a sister from the far-west of America well expresses:—"This woman's missionary work is an inspiration to my life. I am no longer simply a part of this village. I am made conscious of my relations to the whole world. From month to month as I bring my little offering to the Treasury I feel that with my own hand I am unlocking forces which will speedily bring the kingdoms of this world to our Lord and His Christ. But there is another side to this truth—it is possible to keep these forces locked."

Our mission has from its commencement received the most liberal support, its offerings in many instances being the fruits of self-denial joyfully given to the Lord. Many, as they listened to the story of the lives of their sisters in heathen lands from the missionaries who had laboured among them, or read it in the pages of our missionary periodicals, have realised as they never did before what as women they owed to the Gospel, and in loving gratitude have given their offerings and their service—

'"To bear the news to every land, that Jesus saves!"

'The large sum of £72,924, 6s. 7d. has flowed into the Treasury from contributions received since 1880, the income of 1896 being the largest yet recorded, £5266, 3s. 2d. In the earlier days of the Mission our staff was small, the expenditure correspondingly so, and the generous gifts received gradually formed a large

credit balance. From this, in 1887, £6000 were set apart in order to form a Buildings' Fund, from which payment would be made for all buildings, and their requisite furnishings. The disbursements during the past ten years having reduced this fund to £1310, 5s. 11d.; a further transfer of £3000 has recently been made, and the credit balance to the Ordinary Fund and the Buildings' Fund stands thus—Ordinary Zenana Fund, £4847, 3s. 11d.; Zenana Buildings' Fund, £4310, 5s. 11d. Large though the income of 1896 was, it fell short of the expenditure by £393, 13s. 11d.

'The close of 1881 saw six ladies on our staff, of whom we are thankful to say three are still with us—true and tried and faithful workers—Miss Katherine Miller, Miss Mary Young, Miss Lucy Anderson. Four years later it numbered eight. Our field of operations was widened in 1886 so as to include the ladies carrying on mission work in Old Calabar, which increased the number of Zenana Missionaries to seventeen. At present there are thirty-six ladies on our staff, among whom are five fully qualified doctors, and three trained nurses. The value of medical work by women in India and in China cannot be over-estimated. It opens doors of opportunity which would otherwise have remained closed, and has caused the men of India to say, "We are afraid of your doctors, they steal our hearts."

'We turn now to the work abroad, the needs of which, next to the constraining power of the love of Christ, are the motive and inspiration of all true mis-

sionary effort. In Rajputana thirteen ladies, assisted by one hundred and four native Christians are at work in the cities of Ajmere, Beawar, Jeypore, and Nasirabad. In addition to the various branches, educational, industrial, and medical, evangelistic work is now receiving greater attention, and the accounts lately received of village work near these cities, and, during the cold season, itineracies, are most encouraging. Into hearts less prejudiced, and therefore more receptive than those usually found in the cities, the Word of Life has secured a ready entrance, and it is most pathetic to hear of men and women listening eagerly to the story of Him who came to seek and to save the lost; and desiring to hear more of His truth; and our missionaries unable to give the instruction which they need because the labourers are so few. "The fields are white unto harvest." Where are the reapers? Do not the words of our Lord come to us through these hungry and thirsty souls—"I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink"?

'The training of native Christian women as teachers and Bible-women is also receiving much attention, as it is to them—instructed in the truth, and enlightened in regard to it by the Holy Spirit—the Church must always look as the most effectual means by which the women of India and of all heathen lands are to be drawn into the fold of Christ. We cannot fully enter into details of work nor individualise the workers, yet we may not pass from India without reference to the Christian Girls' Boarding School at Nasirabad, the

Female Hospital at Ajmere, and the Women's Industrial Home at Beawar. From the earliest days of the Mission it was recognised that a Boarding School for the daughters of native Christians was most desirable. Schools for girls had already been opened at all the stations, but the education was very elementary; and, in order to provide something better, and at the same time surround the girls with Christian influences, this school was opened, November 1882. Three girls were enrolled the first day; the report for 1896 gives the number as one hundred and nineteen, eighteen of whom are day-scholars. The constant aim and prayer of Miss Anderson its Superintendent, and her colleagues, have been that this should be a Christian school in reality as in name; and the fruit of their patient and loving care has been seen again and again in clear evidence that the girls have yielded themselves in love and obedience to the Saviour in whose truth they have been so carefully instructed. The work in the Female Hospital, Ajmere (under care of Dr. Susan Campbell), advances quietly, and prejudices are being gradually removed. One day each week is given to follow up village cases and to special evangelistic work, for which the benefits received in the hospital frequently give a favourable opening.

'The Women's Industrial Home, Beawar, opened two years ago, has been under the charge of Miss Young since November 1895. The wisdom of the Committee in requesting her to undertake this very difficult work has been apparent in her loving and judicious management. It is her aim to make the home self-supporting,

and good progress has already been made in this direction. Time forbids us to linger, and name, as we fain would, each worker in this field, and tell of her special work, or speak of the valuable service rendered in these and in other stations by the wives of our Missionaries.

'The work in Manchuria has had, until now, rather a chequered course. Frequent interruptions, caused by changes in the staff, unexpected difficulties in the way, and the recent war have all been factors in this. But brighter days have dawned, and our hearts are full of thanksgiving and hope. Eight ladies, three of them fully qualified doctors, now form our staff. Six of these are already on the field, and the others will follow in autumn. Two hospitals for women have been opened, at Moukden and Liaoyang. A staff of native Christian nurses and dispensers are being trained in both, and with much success. The buildings at Liaoyang include Zenana Mission-house, school, hospital, and a training-home for Bible-women, the last, a gift from Mrs. Duncan M'Laren. The piece of ground acquired in Moukden for our work is most suitable, and in addition to dispensary and hospital now opened, we hope soon to have a new home for our missionaries, girls' school, and training-home for Bible-women. And from Kaiyueñ, where Mr. Webster now labours, we have a call to enter in and possess the land. That field is one full of rich promise for the spread of the "Jesus doctrine." The great hope for the conversion of the women of Manchuria is native Bible-women,

who, as will be seen from the most interesting report of Mrs. M'Donald Westwater,[1] "are slowly emerging by twos and threes in our different centres." The message from all our missionaries may be summed up in the words of one of them: "Say to all, women's work had never a more open door, there never was a louder cry for help."

'And now a few minutes must be given to Old Calabar, a name dear to the hearts of all United Presbyterians. No nobler names stand on the record of our Church than those men and women who gave themselves to Christ as His servants in that field. So far as our work is developed it has its centres in the familiar places, Duke Town, Creek Town, Ikorofioñ, and Okoyoñ. Miss Slessor continues her work in Okoyoñ. Her influence on this wild tribe has been marvellous, and though the leaven of truth is still "hid," excepting in one case, we know that it will one day reveal itself in the reality of Christian life. A recent traveller in Western Africa, who spent some time with Miss Slessor, thus writes: "Her great abilities, both physical and intellectual, have given her among this savage people a unique position, and won her, from white and black who know her, a profound esteem. Her knowledge of the native, his language, his ways of thought, his diseases, his difficulties, and all that is his, is extraordinary, and the amount of good she had done no one can fully estimate."

'We know that this power in Miss Slessor is her

[1] *Synod Papers*, p. 153.

marked individuality of character, her keen womanly sympathy, and her clinging faith in Him whom she knows, loves and trusts as Father, Saviour, Friend. The present unmanned condition of our up-river stations is weighing heavily on the hearts of our women-missionaries, and if we are able to strengthen our staff, some of them are prepared to undertake the charge of these.

'We have lately assumed a heavy responsibility in the building and equipment of the girls' section of the Hope Waddell Training Institution, which is constructed to hold one hundred girls. The first session opened on 1st February 1896, when twenty pupils were enrolled. A plain but useful education is aimed at, the industrial work being so arranged that each girl gets a thorough training in each department. The happiest hour of the day is that in which all gather for worship, the eager faces of the girls telling how the truths taught are understood by them. The seed thus sown has already borne fruit; eight of the girls having joined the Church, and others being desirous of doing so. The retiral of Miss Hogg as Superintendent in consequence of the state of her health, has been a great sorrow to her colleagues, her pupils, and the home Committee. Beloved by all, she is mourned by all, and our united prayer is that she may soon be restored to health.

'A European hospital was opened in 1895 at Duke Town, the nursing department of which is in charge of our missionary nurses. Their services have been fully appreciated, as they well deserve to be. Their duties

are arduous, and oftimes very trying, but love to the Saviour, which drew them to it, has been their support and strength in it.

'This, then, is a "brief view" of our Zenana Mission Work. The fields are wide apart, the conditions of the women are very diverse, the work is many-sided, but the end sought is the same—the teaching of the Blessed Evangel to the women of heathen lands.

'Among the mottoes wrought into the beautiful scroll which Pastor Liu of Moukden brought from the Church of Manchuria to Mr. M'Laren, Chairman of our Foreign Mission Board there, is this: "He taketh hold of Love, and passeth it on to men." These words have been ringing in my heart ever since I heard them. Is not this the function of the Church, the privilege of each member in it, by faith to take hold of God who is Love, and whose Love we can only grasp in its revelation in Jesus our Saviour, His only begotten and well Beloved Son, and to pass it on to men and women who know Him not?

'Moderator, we have been hearing much these past days of the testimony of the United Presbyterian Church to the spiritual independence of the Church of Christ, and in this, our year of Jubilee, rejoicing over what, by the good hand of God upon us, we have been enabled to do for the advancement of His truth and kingdom. We have been looking afresh into that noble Testimony of the Associate Presbytery in 1736 which declares "That the Lord Jesus Christ, our great Immanuel, and He alone, is King over Zion, the hill of His holiness, and that He is the only Head, Lord, and Lawgiver

over His own House." Noble testimony! How strong for good must be an individual life, and a united church believing it, acknowledging it, and living up to the possibilities which underlie it!

'It was my privilege yesterday to be a spectator of the holy hour of communion. As I bent over the gallery and looked on that front seat, where I was wont to see Fathers of the Church, revered and beloved, their places, alas! now empty, the question, "Your fathers, where are they?" arose in my mind. With it came the blessed truth, "Christ hath brought life and immortality to light through the Gospel," and a fresh note of thanksgiving for the Living Christ and the Living Hope. And in that solemn time, when the emblems of Christ's broken body and shed blood were silently being passed, and each bowed head told of communion with the Saviour—mystic, yet how real—there seemed to rise before me the millions of men and women in all lands who know not His Love, who are hungry, thirsty, weary, and hopeless, for whom He died, and whom He, with an infinite longing of Love, is waiting to bless! Moderator, why, oh why, are we so slow to realise and obey our Lord's command—"Preach the Gospel to every creature"? "Christ loved the Church and gave Himself for it, that He might present it to Himself a glorious Church, without spot or wrinkle or any such thing." May it be the glory of this, the Jubilee year of our beloved Church, to press forward and undertake great things for the honour of His name, and the extension of His kingdom!'

The Rev. Dr. WILLIAM BOYD addressed the Synod on *The Colonial and Continental work of the Church.*

'Moderator, I count it a great honour to take part in the interesting proceedings of this Jubilee celebration. I happen to be one of the few here present, who witnessed the happy union of the Secession and Relief Churches fifty years ago. I have in my mind's eye at this moment a vivid picture of the impressive scene, when these two great branches of the Presbyterian Church were blended into one—and though nearly all the Fathers and Brethren who took a prominent part in that memorable function have passed away from earth, I rejoice to look on this great gathering of their successors, and to feel that whilst the composition of the Synod has changed, in heart and spirit it remains the same. I am now fairly far on in the journey of life, yet I am not without the hope that I may be spared to see another union —a union on which for long years my heart has been set —the union of our Church with our beloved brethren of the Free Church, and if that hope is realised, I shall have had the privilege of witnessing two of the greatest Christian triumphs of the nineteenth century—at least so far as Scotland is concerned. Brethren, these are not times for disunion. These are times when we must present to the common foe a compact phalanx and an unbroken front;

> '"For round our walls the battle lowers,
> And mines are hid beneath our towers,
> And watchful foes are stealing round,
> To search and spoil our holy ground."

'The subject on which I am to speak is a large one—our Colonial and our Continental work. To attempt to say all that should be said on these two themes in twenty minutes would be like trying to take you round the world in twenty days. All that I can hope to do is to take a general survey of the work of our Church in these departments.

'And first, *about the Colonies*, our work in the Greater Britain, on whose vast dominions the sun never sets. Our connection with the Colonies is a very old story. It goes back nearly one hundred and fifty years—within twenty years of the meeting of the first Secession Presbytery at Gairney Bridge. At a time when our Church had just struggled into existence—when its members were few and its resources scant, a plaintive cry reached her from the other side of the Atlantic, "Come over and help us." It was the cry of her expatriated sons and daughters, who had been forced by stress of circumstances to seek a home in the backwoods of America—then a British possession. To that cry our little Church could not turn a deaf ear, and at an amount of self-sacrifice which it is difficult now to appreciate, she sent missionary after missionary to instruct the emigrants in divine things. Between 1783 and the beginning of this century, about forty ordained men went forth from our Synod, and many more at their own charges, to gather into Christian Societies our scattered brethren, and to bring again within the fold those who had lapsed into indifference and sin. Amongst these self-denying men I find not a few names of outstanding eminence. There was our pioneer

Missionary, Alexander Gellatly, whose career was brief but brilliant. There were the two Masons, Dr. John Mason of New York, one of the saintliest of men, and his still more illustrious son, who, though American born, studied at our Hall, and who, through the eloquence of his preaching and the grasp of his intellect, was spoken of, both in this country and across the ocean, as a man who might be compared to his great contemporary, Dr. Thomas Chalmers. And not to swell the list, there were our two first representatives in the Far West, Andrew Fulton and Robert Armstrong—who followed the emigrants to the then almost unknown regions of Kentucky and Ohio. These early Secession Missionaries did a splendid work. Through their unwearied zeal, the outcasts were gathered in. Christian Churches were planted all over the land—and the tangible result of their labours is to be seen in what is now the United Presbyterian Church of North America, a Church which, like the old Burghers and Anti-Burghers, abjures the hymn-book and the organ and other innovations, but maintains the theology of the Erskines and Gillespie in its pristine purity. It has about 700 ministers, 100,000 communicants, and mission stations in Syria and Egypt, India and China.

'The work which these men undertook was no easy task. For it must be remembered that the America of last century was very different from the America of to-day. The country was just beginning to emerge from the wilderness state. Its plains were still covered with the forest primeval. Tribes of wild Indians roamed in

every direction, and our countrymen were scattered over settlements in the midst of trackless wastes. Now it is an easy matter to reach the Far West of that great continent. Many of us have done it for a holiday trip, but it was otherwise a hundred years ago. There was the stormy ocean to cross, in comfortless crafts, that used to occupy long weeks on the voyage. There were hardly any roads worthy of the name. There was an utter absence of the conveniences and comforts that pertain to modern travel. And when, after weeks of toil, the Missionary reached the far-away field assigned him, he found it as barren as to its spiritual condition as it was rugged in external aspect. The story of the journey of Fulton and Armstrong on their way to Kentucky (as recorded by Dr. MacKerrow) reads like a romance. But if great were their sacrifices, abundant was their reward. To the Gospel message which they bore they found in many hearts a grateful response. Thousands were turned from sin to holiness. "The wilderness became glad. The desert rejoiced and blossomed as the rose."

'Some twenty years after the commencement of the Mission to America, our Synod turned its attention to Nova Scotia, and, later still, to the vaster field of Canada. Between 1769 and 1852, we sent seventy-five Missionaries to the former; and between 1802 and 1869 we sent sixty-seven to the latter. Both in Nova Scotia and in the Dominion of Canada, there are now large and influential Presbyterian Churches, the foundation of which the brethren who went out from us helped to lay.

'But the time came when in the judgment of our Synod, the churches planted on the American continent no longer required our aid. These countries speedily grew in wealth, and could dispense with our pecuniary help, and educating (in well-appointed colleges) a native ministry, they were not dependent on the home Church for men. We now recognise these transatlantic denominations as daughter, or rather as sister, Churches, more vigorous, in some respects, than ourselves, able and willing to help in the great work of the world's evangelisation. In later years, we have been turning our eyes to the Southern Hemisphere, and in that vast continent of Australia—a continent as large as all Europe—in Victoria, in New South Wales, and in Queensland, as well as in South Africa, and in the islands of New Zealand, we have had an honourable share in planting what are now the flourishing Presbyterian Churches of these lands.

It thus appears that in times gone by our Church has done much for the Colonies. We have helped to leaven them with gospel truth and to establish in them what we believe to be the most scriptural form of Church government—under the old blue banner. It must be admitted that we might have done, and that we might be doing more. Our friends of the Church of Scotland, and our friends of the Free Church, have far outstripped us in their zeal for colonial evangelisation—but it is only fair to add that there is a reason for our lack of service. In the providence of God, to a far greater extent, in proportion to our resources, than the

sister Churches I have named—we have been committed to Missionary effort among the heathen, and also to a most extensive work among the once enslaved coloured men of the West Indies. And yet, as regards our Colonies, we have to confess our shortcomings. It is to be hoped that in connection with our Jubilee rejoicings, our Colonial Scheme will make a new departure—for in these dependencies, under British rule, from a spiritual point of view, there is still much land to be possessed.

'I have left myself little time to speak of our *Continental work*. In truth I do not need to say much on this point, for we have here representatives from the other side of the channel who are well able to speak for themselves. And I am sure these dear brethren will tell us that earlier than any other Scottish Church, the United Presbyterian Church held out to them a friendly hand, and sympathised with them in their dire struggle to keep their ground in Catholic countries. Unlike some other denominations we have not sought to plant Churches of our own in Continental cities. With the single exception of San Remo on the Riviera, there is not a Church on the Continent which bears our name. But the beautiful little Church at Algiers, built through the liberality of an honoured friend of our denomination, the late Sir Peter Coats, must not be forgotten. Our plan has been to foster native agencies, and assist struggling native Churches. So far as I have been able to make out, we began with Geneva. Early in this century the city of Calvin

was the scene of a great revival. The instrument used in that work was a Scottish laird, Robert Haldane of Airthrey, and men whose names are now household words came under his benign influence. Who has not heard of Cæsar Malan, of Louis Gaussen, and of Merle D'Aubigné? Out of that awakening sprang the Evangelical Society of Geneva—a society which has sent forth from its College of the Oratoire hundreds of devoted Pastors, which has its agents evangelising all over broad France, and its colporteurs scattering everywhere the good seed of the Word.

'I can only mention other Churches and Societies with whom we have identified ourselves. There are our old friends the Waldenses, in their picturesque Alpine valleys, where the Gospel has found a home for more than a thousand years. When Italy opened her gates to the heralds of the cross, that little Church sent forth her evangelists, and now it has mission stations and churches all over the land from Venice to Genoa, from Turin to Palermo. From the first we have given this work our hearty co-operation. Side by side with the Waldensian Mission is that of the Evangelical Church of Italy, the Church for which the eloquent Gavazzi used to plead, a really living Church, doing a great and good work, and it too has had our warm sympathy. Then there is the Free Church of France, founded in 1849, as a protest against the then growing rationalism of the Eglise Reformée—a Church which used to be represented here by the Monods, and Audebez, and Fisch, and the eloquent French Senator, M. de Pressensé, who, in

accents broken yet charming, found their way to our hearts. Their Home Mission work, chiefly in the Çevennes, is beyond all praise. For sixty-three years we have helped the Evangelical Society of France, a grand old society, carrying on its work on undenominational lines. Ever since Spain proclaimed religious liberty, we have maintained a Mission in that priest-ridden land. Of recent years we have interested ourselves in the old Church of Bohemia—some of whose students we have welcomed at our Hall; and last, though by no means least, comes the Missionary Church of Belgium, so full of life and activity. So far as I have seen in a wide experience of these Continental missions, they never carry on their work in a controversial spirit. Their idea is to expel the darkness by letting in the light.

'I have thus glanced very cursorily at our Colonial and Continental work. Committed as we are to vast missionary effort in Calabar and Kaffraria, Jamaica, India, Manchuria, and Japan, we may seem to be lacking in zeal for Continental as well as for Colonial work. We must try to free ourselves from that suspicion. The importance of Continental Missions cannot be overstated. In the words of the late Dr. Robert Buchanan —"To gain the Continent for Christ would be to gain the world." It looks as if, rightly or wrongly, the nations of Europe are to partition the earth amongst them—and to rule them according to their ideas. What has happened in North and South America, in India, and in Australia—what is happening at this moment in

Africa, is likely to happen among the remaining nations of Asia. How essential then that the concert of Europe should be above all things Christian—and that her influence should be on the side of truth and liberty, uprightness and purity.'

The Thank-offering Jubilee Fund.

Mr. Robert Gourlay, banker, Glasgow, presented a report on The Thank-offering for the Jubilee Fund.

'It would be remembered,' he said, 'that at last meeting of Synod a committee was appointed to make arrangements with regard to the Jubilee year of the United Presbyterian Church, and the Church was invited by the Synod to make a thank-offering during the year 1897-8, which should be a Jubilee Fund for Foreign Missions, and for the extension of the Church at home, the contributions to be divided equally between these, unless specially destined to either of them by the donors. The report which he had been asked to make at this time to the Synod, following on the appointment of the Committee, was more in the shape of a recommendation, as the thank-offering was not, and would not until next Synod, be an accomplished fact. The amount that had been named as what they might aim at was £50,000. This was a large sum, and it was felt by the Committee that it would be well if, before the meeting of this Synod, a beginning were made among a few friends of the Church who were ever willing to give a helping hand to a good cause. The response

to this preliminary appeal had been very gratifying, as they had already promises of subscriptions to the amount of £14,500 from forty-nine individuals. These subscriptions were made up of: six of £1000 each, seven of £500, one of £300, eleven of £250, one of £150, and sixteen of £100, with one or two smaller sums. This however, left £35,500 still to be raised before this time next year. He was sure they would be at one in feeling that it would be but a poor thank-offering for their Church if it were only the givings of a few. The gift in such a case would, he believed, feebly represent what every member of the United Presbyterian Church owed to it, if by some organised plan each and all did not get the opportunity of giving as the Lord had prospered them.

'It would be obvious that a personal call could not be made on every one. The Committee, however, wished to do the next best thing, and to come into direct correspondence with every member of the Church. They were strongly of opinion that if this thank-offering was to be raised by church-door collections, it would fall very far short of what it was hoped might be realised; and if the effort in which they were all equally interested was to succeed, help would be required from every congregation, large or small, rich or poor. The Committee relied, and felt they would not rely in vain, on the minister in each case giving the effort his encouraging support, and, with the help of a small number of his people, taking care that the widow's mite was made as welcome as, or even more so than,

the rich man's greater gift. Towards this end a circular was being prepared, which, it was wished, should be addressed to every member of every congregation in the Church, and a second and separate circular would be sent to every minister of the Church, enclosing as many copies of the first circular as there were members in his congregation. These circulars the committee asked as a special favour would be addressed by a committee of willing workers in each congregation, and sent by post—not placed in the pews. Very few of them would see another jubilee, and the great object the Committee had in view was to place every one on an equality, and let every giver feel that he and she had a like interest in the total sum. They would notice that they had still to raise £35,500. Was this too much for them? The Committee thought not, if each bore his and her part. They heard that in Jamaica the members of the churches there gave of their poverty something like 15s. per head, and that in Moukden the Christian converts gave of their time. If this was so, what might they not afford of their leisure and their abundance? They had in their church over 190,000 members. Suppose they threw off, for the sake of argument, 70,000 of that, they had still 120,000, which at 5s. a head would yield £30,000. This was a simple and short way for each congregation to arrive at what it should give, those who could do more bearing the burdens of those who could not reach that sum.

'While the Committee thought and were most desirous

that this thank-offering should be made as soon after the meeting of the Synod as convenient for each congregation, and before its inspiration had passed away, they would ask the members of the Church to realise what 5s. from each was. It was but a fraction over one penny a week, supposing it were put aside, to be laid on the table of the Synod at its meeting next year. He was sure that if the Church at large would raise this £30,000 in the way suggested, the Committee would do their best to find the balance still due of the £20,000 by personal calls. It need hardly be said that it would be a great kindness if members of the Synod and others who may be willing to anticipate the circular would intimate during the meeting of Synod what they wish to give.

'There was one point on which the Committee desired the instruction of the Synod, and it was this, that inasmuch as it could not be known what sum might be ingathered for this thank-offering, no part of it should be dedicated to either purpose until the whole gift was handed over next year. Might he ask in name of the committee that this thank-offering might be so clearly and helpfully brought before their flocks by their pastors, that a willing and hearty response might be made from every congregation in the Church? Speaking from the layman's point of view, they could all say that they owed to their Church far, far more than they could ever repay her—that its traditions, its memories, and its associations were sacred and dear to them; that many of the friends they had found in it were the truest and best they had ever had, and that the work,

however small, that any of them had been enabled to do in it was the most profitable that had fallen to their lot. He sincerely trusted that at that time next year it might be his privilege, as it would be one of the greatest pleasures of his life, to be able to place on the table a thank-offering worthy of the United Presbyterian Church, which, if it does not represent every member, will in some way represent every household over the length and breadth of their much-loved land.'

It was immediately afterwards intimated that a further contribution of £100 had been made, and Mr. Gourlay expressed the hope that many similar sums would be received before the close of the Synod.

Dr. CORBETT, Glasgow, said 'they had listened with pleasure to the interesting and effective statement of Mr. Gourlay. He happened to be associated with Mr. Gourlay in his work, and he rose to express the very high esteem in which those who were associated with him regarded the generous devotion and great expenditure of labour which he had devoted to the cause he had so ably and sympathetically presented to their notice. They felt that they had secured in Mr. Gourlay, along with Mr. David MacCowan, those who could carry this cause to a successful issue. He appealed to ministers to do all they possibly could to second the efforts of those who were relieving them of a great burden of labour in connection with the Jubilee. It would be something like a disgrace if there was to be found a minister who had not done his utmost to carry out the scheme. He expressed a hope that next year

Mr. Gourlay would report that the sum had been easily and thoroughly achieved. He moved that the Synod receive the report, express its satisfaction with the action of those friends who had so generously led the way in giving, and trust that their example would be a stimulus to the members of the Church to give, and that ministers would support and aid the Committee in carrying out the proposed arrangements.'

The motion was agreed to, and the Committee was re-appointed.

The Rev. Dr. Robert Frew, St. Ninians, now in the sixty-second year of his ministry, offered the Thanksgiving Prayer.

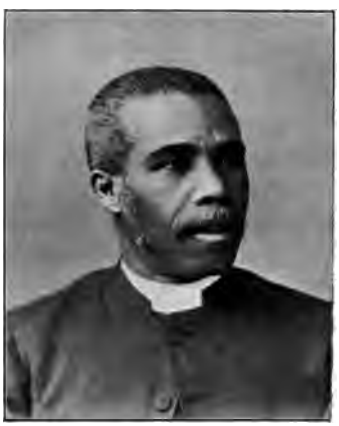
WEDNESDAY, 5th MAY 1897, *at* 6.30 P.M.

The Synod met and was constituted with prayers by the Moderator. The Rev. James W. D. Carruthers, M.A., Perth, succeeded him in conducting devotional exercises.

The MODERATOR briefly welcomed the missionaries from foreign lands who were present.

The Rev. J. M. M'DONALD conveyed to the Mother Church the hearty greetings and congratulations of her eldest daughter in Jamaica. The people of Jamaica owed the United Presbyterian Church a debt they could never repay. They had sent to that country when it was in a state of darkness some of their ablest sons to bring to them the light of the gospel, and

these men the people of Jamaica could never forget. Ever since the Union of the Secession and Relief the United Presbyterian Church had taken under its fostering care the Jamaica Mission. Fifty years ago they had 15 stations with 4000 communicants; to-day they had 60 stations with 11,000 communicants. Last year, in the face of great distress, they had raised £8400, or 14s. 2d. per member; and their membership was amongst the peasantry of the island, a poor people, but whose liberality abounded out of their poverty. The mission had 107 Sabbath-schools, 1006 teachers, and an average attendance of over 8000. At their 84 week-day schools the average attendance was 5229.



REV. J. M. MACDONALD, JAMAICA

The Rev. E. E. UKPABIO, from Adiabo, Old Calabar, the first convert and native pastor at Old Calabar, said: 'It is an honour to Scotland that Old Calabar is able to produce one to stand before you; and he and I will be able to give a good account of you to the United Presbyterian Church of Calabar.' He spoke of

the great change that had taken place in the condition of the country since the opening of the mission in 1846. He told how slaves were killed when their masters died, and how twins were killed, and of the evil practices of the old days; how clothing was unknown; and in particular he referred to the status of women in the country. Formerly women were of no account as compared with men. Since the arrival of the missionaries, however, all that was changed, and now the women were on a level with the men. All these evils have been done away through the influence of the blessed gospel you sent to Calabar. Referring to the future of the mission, he said that the climate of Old Calabar was not good for Europeans—they soon died. He went on to tell of their vacant stations and the want of teachers, and asked what they were to do without help. 'If you no come, we go back to old customs;' but having put their hand to the plough, there could be no turning back. He suggested that they should take some of the young native people and train them in this country. When their education was finished,

REV. F. E. UKPABIO, OLD CALABAR

then they could be sent back to Calabar, there to carry on the work.

Mr. CANDLISH KOTI, Tutura, Kaffraria, said it was an unknown thing for a young man like himself to be sent as a representative to any other people. Young men were only sent before older men in battle. He brought the greetings of the missionaries, elders, and members of the Kaffrarian churches to the mother United Presbyterian Church of Scotland. He believed that the Church had not in the past fully learned the necessity for training a native pastorate. During the whole course of the Kaffrarian Mission there had been only one ordained native minister. They had been rather surprised in Kaffraria that for nearly eight years no new missionaries had been sent out; they were beginning to feel as if the Church were leaving them to themselves. Mission work was making steady progress in Kaffraria, and there was now a membership of 4000. But he would like to say that that was not a very great result

MR. CANDLISH KOTI, PROBATIONER, KAFFRARIA

in fifty years. One reason for the slow progress had been—for it was now past—the power of the chiefs. They would not allow men who were councillors to become Christians. Along with that there was polygamy. A man found it very difficult to be separated from his wives. Many men whom he had spoken to would gladly have accepted the gospel if they would be allowed to bring their wives with them. Other men had, on embracing Christianity, kept only one wife, and put the others away; and they did not feel any the worse of it. Another reason for the slow progress of Christianity was superstition. The people believed in their ancestors, and they believed in witch-doctors; but he was glad to say that the Cape Government were now dealing very sharply with witch-doctors. Doctors had also been sent into the country, who had been able to cure cases that the witch-doctors could not, and that had opened the eyes of a great many people. The people in South Africa, he believed, were more ready to receive the gospel than they were in many other places, and they hoped that many more missionaries might be sent out, because the people were dying for want of the gospel.

At the close of Mr. Koti's address, Mr. Ukpabio and he repeated John iii. 16 in their native tongues. After Mr. Ukpabio had done so, he said he would like to repeat the Lord's prayer in Efik, which he did with a reverent solemnity which deeply impressed the

audience. Then Mr. Koti repeated the text in Kaffir. After which the African brethren rose to go to the meeting in the Free Assembly Hall. As they were slowly making their way from the densely crowded platform, one of the most thrilling incidents of this enthusiastic meeting occurred. From below the platform, a solitary voice raised the benediction, 'The Lord bless thee and keep thee, the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace.' One voice after another took up the strain, until the whole vast audience rose and joined in singing with sympathetic and melodious voice.

The Rev. DEVI RAM, first minister of the Martin Memorial Church, Nasirabad, who wore the white coat and turban, spoke in Hindi, the Rev. James Gray interpreting: He expressed his pleasure at having been brought safely to see so many friends, and conveyed the greetings of the Rajputana Presbytery and Church, and then paid a warm tribute to the late Dr. Shoolbred. Turning to the field of work, he spoke of the people as idolatrous and bound in caste, who considered themselves, however, the people of God, and looked upon all others as far beneath them. After the Mutiny, he said, you began to take an interest in them. At that time it was a hard soil, rocky, impossible of fruit, but God can break the hard stone and make it fruitful. In 1869 came the famine. By your generosity thousands were cared for, and since then

there has been fruit. Many of those who were then cast upon your care are now leading a Christian life. Many have Christian homes, many are in positions of influence;' and he added: 'Among whom I am one, who now by the grace of God stand before you!' He briefly told the story of progress in the mission, and in the popular sentiment towards the missionaries. They in India hoped not long to burden the Church at home, but the Church at Rajputana was in the condition of a child beginning to walk, and needed upholding and help.

REV. DEVI RAM, RAJPUTANA

LIU CHIEN YAO, Moukden, Manchuria, was the last native speaker, and the Rev. D. T. Robertson interpreted his address. He said he would give an account of the beginnings of the gospel in China. Before the arrival of the missionaries the country was full of darkness, men and women, young and old, not knowing the true and Heavenly Father. From the time he was fifteen years of age he had known that he had sinned. He had read all the bibles of Buddhism; he had been an Ascetic, and had knocked his head oftentimes to

LIU CHIEN YAO

Buddha. At first when the missionaries went to China they were suspected and feared, but now missionaries' hearts were more at rest. The Church had sent out many pastors and doctors, and were now sending out ladies. He was thankful for their warm reception. It was a delight to him to see their warm, earnest hearts. He did not feel that he was in a foreign country, but that he was in his own house. He had received from them a far stronger faith, and when he returned to his own native land he would be able to work with more strength.

The Rev. Dr. J. GUINNESS ROGERS, London, spoke on *Foreign Missions*. He had attended many meetings in his time, but at none of them had he spent an hour of greater inspiration than he had experienced at the meeting that night. When their friend from Africa declared that it was an honour to Scotland that Calabar had been able to send him there, he (Dr. Rogers) felt that by that one sentence the whole missionary controversy was conclusively settled. In listening to these native missionaries his thoughts had gone back to a book published not very long ago in reference to Madagascar. The gentleman who wrote it apparently had not been very long in the island, but it was a characteristic of a great many travellers that they gave first impressions, which often had better been left unsaid. After rushing through the country, without having seen a missionary, the writer he referred to went on to declare that Christian missions were a fraud, and that no man of

sense—by which Dr. Rogers supposed was meant a man like the writer—would ever believe in the possibility of turning a scoundrel into a saint. Well, that was a question of facts. Had the thing been done or not? He did not mean to say that the epithet scoundrel was to be applied to idolaters, or in any sense to those who had been brought to Christ in heathen lands; but he did mean to say that the denial of conversion, whether at home or abroad, was not to be settled by the off-hand wisdom of a superior person, but by the plain facts of the case. Thank God, they had multitudes at home who had been unworthy of the name of men whom God had made saints.

Speaking of the connection between the missionary spirit and evangelical principles, he said that he did not care one halfpenny for a man's evangelical faith if it did not make him work so that he might give the faith to others. He was perfectly certain of this—that the zeal for missions would be neither long nor earnest after it had ceased to be sustained by the inspiration of the light drawn from the Cross, or had lost its faith in the message as the great redeeming power to all humanity. What could they do, they that had the light, but use it, as the Master told them to use it, that it might give light to all around. He ventured to think that there were very few surer or truer tests of a man's real devotion to Christ than his zeal for the missionary enterprise.

He went on to speak of the points of affinity between the United Presbyterian Church and the Church to which he belonged. They both hated priests, who

ought to have no place in the Christian Church. They were drawn together by their independence of any power or support except that which came from the love of Christ in the hearts of those who believed in Him. They served one Master, and their creed was simply the creed of Paul—'Christ Jesus died for our sins and rose again.'

The Rev. Principal FAIRBAIRN spoke on *Spiritual Life and Home Work.*

'Moderator and Friends, I hardly know how to begin so as to speak fit words to an audience possessed, as you are, with the enthusiasm of missions, and listening in the presence of such memorials of the work your Church has already achieved. Yesterday was occupied with the past, to-day has been concerned with the present, and therefore with the infinite future. It is a marvellous picture which has been thrown, as it were, upon the screen, with all its shadows deepened, and with all its light heightened by the persons and speeches of to-night. We have heard of the four men who in 1733 formed themselves into the Associate Presbytery, and now in this year of grace 1897, the Church they founded stands mustered in her thousands at home and surrounded by her converts from amid many lands and peoples. We have heard messengers and ministers from the emancipated slaves of Jamaica, from the converted heathen of Old Calabar, from the dwellers in the Kaffrarian Bush, from the millions of India, and the still mightier millions of China, the tributes, as it were, of her zeal telling "each

in his own tongue the wonderful works of God." What these four Fathers of the Secession intended was a great thing; what their sons have accomplished is an infinitely greater.

'Your Church was founded amid great tribulation, and under circumstances we find it singularly hard to realise. The Reformed Protestant Church of Scotland had been but a quarter of a century delivered from the wasting terror of the later Stuarts, and her sons had been called from their easier work of heroic resistance to the harder work of building their desolated Zion, and adorning with ordered beauty her downtrodden life. But the men who had to build were not as the men who had resisted unto blood, and those who had dreamed of a city of God found only a city which seemed a reproach to all their dreams. We seldom feel the pathos and the tragedy in the act we so lightly call "secession" and "dissent." Controversy, especially religious controversy, is a bitter thing, and its bitterest ingredient is the spirit that belittles all it touches. Here were these four Seceders made what they were by the loftiest beliefs they could conceive, yet because of these very beliefs forced, by their own act as it were, to cut themselves off from the very society through which they had hoped to embody these beliefs in the realities of life. And could you conceive any situation with less of promise in it than theirs? Four men, and in the background a fifth who still deliberated, confronted an organised Church which stood with all the strength of law and civil authority behind it; and resolved to

attempt to build before its very face a Church that should more fitly express their ideal of the society which the hand of Christ was building upon the eternal rock, and against which the very gates of Hell were never to prevail. It seemed a task that might well make the most hopeful despair; but in spite of all appearances they could do no other than they did.

'Suppose there had been granted to these men a series of visions which should have unfolded the future, could you imagine amid what varied and conflicting emotions they would have watched the successive scenes of the drama? First the dissensions of the first generation would appear to vex their souls, and as they saw their congregations distracted by a question that was the more deeply religious that its form was so political, and divided into internecine sects which named each other Burghers and Anti-Burghers, they might well have begun to feel as if the act they were, though in purest loyalty to conscience, attempting to do, was an act too creative of differences and dislikes to be altogether of God. But once the vision of a century and a half later came to them, and they saw their descendants mustered from almost every village in Scotland, and certainly out of all her towns, and gathered in their thousands in the capital to listen to the man from Jamaica, to the man from Old Calabar, to the native from South Africa, to the man of picturesque form and eloquent speech from India, to the pastor from China, full of the mild sagacity of an aged civilisation quickened into nobler life through Christ, each telling the tale of what the

devoted sons of the Scottish Seceders had accomplished for the good of man and the glory of God—what would they have thought? What felt? What been able to say? save this: "O Lord, our steps are feeble and our wills weak, though our faith be great; but do not mock our little day and mean endeavour by showing to us the impossible. We mean Thy glory, but how is it possible that the hands of men so feeble, with resources so poor, should accomplish works so splendid and with even something of the miraculous which belongs to Thine own?" Their doubt would have been the noblest testimony to their faith; we who stand in face of all the issues can only feel that now, as of old, God has chosen the weak things of the world to confound the mighty.

'I have been asked to speak on spiritual life and home work. But how can I speak fitly on such a theme, save in terms supplied by the past, though illustrated and verified by the present? What you have done abroad has been made possible only by what you have been at home. The missions to the heathen are but the organised expression of your home life. And what that life has been the history of your Church has proved. Two things impressed us all in the speeches and testimonies of yesterday—the sort of men the Church has made, and the beliefs by which she has made them. It is not too much to say that yours was the Church which discovered the romance of common life in Scotland, showed its quality, evoked its nobler energies, and fulfilled the greatest function of a Church in a

state, viz. called her sons from the obscurity of humble life to the dignity of high achievement.

'Two great men of letters have interpreted Scotland and her people—the one in the last quarter of the eighteenth century, the other in the first quarter of this. The younger and later man interpreted her to the outer world; the elder and earlier man interpreted her to herself. Scott, our great master of romance, was the interpreter of Scotland to the outward world. We owe him much, for he was an honest man, who made a literature of which we have no need to feel ashamed, who loved the land and her history, who sat by the shores of old romance and saw such visions as come only to the favoured among the sons of men. He has made our name and our nation illustrious in the eyes of those who but for him would hardly have known that it had any being. He has made the ballads of our stormy days—when men lived face to face with death, and felt the tragedy of life—part and parcel of an imperishable literature. He has made the beauty of our glens and streams, of our mountains and our moors, of our cities and old castles gleam with a radiance such as never lived on sea or shore, and can come only of the dream and the inspiration of the poet. But his romance glorified the few rather than justified the many. It idealised the chivalry of an often unchivalrous race, and tendered for the delectation of the present a past that had never lived, drawing over the misery of the dumb multitudes a veil that hid their sorrows and muffled their cries. But the romance of the common people, the idealism that made them more

chivalrous and more heroic than his knights and dames, Scott never saw. He looked at his people with the understanding intellect of one who had been born in their midst; but with the trained eyes of one who looked from the outside and saw them as they seemed or could be made to seem to the alien. He has indeed given us one of the most winsome pictures of the Scottish maiden the hand of man has ever painted. He has given us, too, many a quaint figure of servitor and son of the soil; he has made the humour of common life and common speech intelligible to those who, but for him, would have had small sense of its being. But one thing he utterly failed to do—interpret the Scotch peasant from within, and show him on his nobler and more characteristic side, through the idealism that makes him all the man he is or ever can become. In Cuddie Headrigg he has given the pawky and resourceful hind, but he has failed to discover the religious passion and stoical faith that made the hind into a man. In Douce Davie Deans, who is more dour than douce, he has shown the rigid, inflexible Presbyterian, but he has not discovered the hidden love, the secret tenderness, the lofty sense of divine order, even in a disorderly world, that lived within an exterior that was never so harsh as it is painted. The one thing that has given dignity to the otherwise sordid life of our people has been their faith in the reign of the Eternal, their capability of sacrifice for it, their readiness in its strength to withstand tyranny and break the oppressor, but not until they had felt its strength for the subjuga-

tion of their own rude energies and elemental passions into the obedience of Christ. To have failed here was to be guilty of a failure which no success can finally extenuate or redeem.

'The earlier man of letters who interpreted us to ourselves was Robert Burns. Think of him as he shows the actual life of the Scotch peasant; his want, with "butcher's meat for years a stranger in the house," living a life which combined only "the cheerless gloom of a hermit with the unceasing moil of a galley-slave;" as he shows, too, the stuff and quality of his nature, charged with passions that will sin unless yoked as steeds to the chariot of noble purposes and gracious ends; possessed with the most marvellous gift of song that any man in these later days has known. Who could have guessed from Scott that the peasantry of his people ever had produced a Burns? or that it was composed and compacted of material that made him a natural, nay, an inevitable product? Yet what was Burns but the concentrated idealism of Westland whigs turned into the creator of lyric speech? In this man of the people fires live that neither poverty nor wild indulgence nor masterful passions can quench. And the fires that burn in him are not all lurid. Nature appeals to him, the modest flower is tipped with a radiant beauty to his eye, the pathos of the "timorous beastie" whose nest his plough disturbs touches his heart, the ancient passion of our kind in a thousand forms, noble, ignoble, forces him into song; the image of his father reverent and gracious in piety while steeped in poverty, fills and

inspires his imagination. There is no romance in all the fiction of Scott that so thrills with imagination as the grim realism of the life and the mind of Burns. And what makes it so tragic is its truth to the people and the state as he found them, the wondrous religion of his father's home, and the prosaic irreligion of the public life of his own day.

'But now if we would read the meaning of your Church through these interpreters of our people, it must be by calling in a third man of letters. Thomas Carlyle was another Scottish peasant and peasant's son, a man who never lost what he loved to call his "great Galloway voice." He, too, has given us a picture of the home into which he was born, of his father and mother and the faith by which they lived. He has described his native Annandale full, in the times just before his own, of "wild, almost animal men," with the passions of the old raiders, the temper and the character of the hereditary lifters of cattle. Into these regions comes the Seceder minister Johnstone, "the priestliest man," he says, "under ecclesiastical disguise our eyes were ever privileged to look upon"; and he, by the force of his own goodness, by the sheer strength of his spirit and his faith tamed these wild Annandale men. They built him a little meeting-house, "thatched with heather," where he preached, and where came to Carlyle visions of the Eternal that made the venerable barn awful as the dwelling-place of God. And though the man Carlyle might cease in outward form to be of the faith of John Johnstone, yet his spirit continued to live in

him and to rule him, to direct his energies, to make him one of the great moral personalities, and certainly the greatest single personal moral force of his day. No man has so well described the temptations or extenuated the failings of Burns as Carlyle. His picture of the Ayrshire peasant who comes from his plough to Edinburgh, is taken up by society, petted by high dames,

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patronised by gracious duchesses, lauded by the gay beauties who then reigned in our capital, and who saw in him the entertaining wonder of a day; and then when their wonder had been satisfied, dropped him, threw him aside, and left him to the sordid cares of his farm, or the squalid work of excise, unpitied and unremembered—that is a picture which, as Carlyle painted it, justifies kindly judgment by the sheer force of its truth.

But we must remember that Carlyle himself knew, in a far higher degree than Burns, what it was to be the petted favourite of high society. Lords and ladies, dukes and dûchesses, gathered to hear him in West London, and made him the lion of many more seasons than one. But they never sapped his moral integrity, or wounded his self-respect, or won him from the work that had been given him to do, or tempted him to speak another message than the one he had received for his age. And are we wrong in thinking that what made the moral difference between the two men, and explained the tragic end of the one, and the heroic labour, continued to old age, of the other, is to be found in the influence of "that priestliest of men," John Johnstone, the old Seceder of Ecclefechan, upon the sternest preacher of righteousness our age has known?

'Now this brings me to what seems the real essence of the message I have been asked to deliver unto you. "Spiritual life at home" signifies spiritual life in the home, and just as high character is created in the home through high faith, so through the same faith will spiritual life be maintained and the work of the Church be fulfilled. Now it seems to me as if your strength in the past had been the creation of spiritual life in the home, and the consequent transformation of character, uplifting and ennobling the humblest through the sense of citizenship in the city of God. It has been granted to you in a singular degree to evoke the native idealism of the Scottish people, supplying it with a higher and freer vision of things divine. And this is to me the fore-

most lesson of your history. I know no Church that has, as it were, from amidst the humbler and obscurer classes of the land, so well succeeded in creating men and families that can be described as illustrious. It would be a long tale were I to attempt to summon even a small selection of these from the past that lies behind us.

'But from amid what may almost be regarded as the prosaic histories of your congregations, can be drawn stories that need not fear comparison with the tales of old romance. I was sorry to hear no sufficient reference yesterday to one of the most remarkable figures of last century—Adam Gib. He was no doubt fierce in controversy, violent in action, and not at all formed to please the men who can only discover the excellence which is clothed in silken manners; but for all that, he had more than the making of a hero in him —he had something heroic. The passion of his devotion to God, with whom he signed a covenant in his own blood, had in it an element of the sublime. He knew how to write theology; no man in that whole century showed higher intellectual qualities in the field of thought. He knew how to act generously, as when he refused to profit by the will which his father had made in his favour, and tore it up before his elder brother, that the brother might receive the inheritance which came to him by law, though it had been diverted from him by will. And he had the courage of a soldier as well. The Highland host had no terrors for him, and he could drill a regiment to defend freedom, as well as preach so as to save men. But to pass from the

unjustly neglected Gib, to more fully illustrative cases, take the four generations of the Browns:—the father and founder of the race, the shepherd boy on the braes of Abernethy, learning his Latin and his Greek while herding his sheep, surprising, by his ability to read St. John, the St. Andrews professor into the gift of a New Testament, becoming Burgher minister of Haddington, a patient pastor "passing rich on forty pounds a year," a straight and strenuous speaker for God, a solid scholar amassing in an age of superficial knowledge stores of rare learning, a diligent professor, a careful father, potent in life, and still more potent in the strength of a memory that has too richly blessed posterity ever to be willingly let die. And of his many sons,—the men of the second generation—and what men they were! take three: John of Whitburn, Thomas of Dalkeith, and the old man eloquent, Ebenezer of Inverkeithing, who compelled even the heedless people of Edinburgh to listen to him as he summoned the men of faith out of the Old Testament to tell of the faith that justified, and to start to their feet to see the man of Tarsus as obedient to his call he seemed to enter at the open door. Then of the third generation let it suffice to name two: John Brown of Broughton Place, gracious, dignified, scholarly, showing in happiest combination the winsome characters of Christian and gentleman. He lifted in his day the whole idea of the ministry. He made manifest that the power of the Chair was only a transfigured pulpit, and that the dignity of the pulpit was best maintained by the speech that

compelled the people to think the thoughts of the preacher after him, and to follow his careful footsteps through the Sacred Word. What he was lives for ever in the beautiful figure imbedded in the translucent amber of the most exquisite bit of biography I know, the sketch which we owe to the genius of his illustrious son. We can still see the father as he was in the hour of that great loss which made him at once a widowed husband and a richer teacher, because a sadder and more spiritual man. Or, as in his graceful and beautiful age, he commanded the minds of his people from his pulpit, or sought the recreation he loved on the back of the fleet steed that bore him past the man on the way-side, who caught but a glimpse of the grey hair "fleeing ahint," and the eye "like a gled" looking keenly before. And need we forget the second name which, though much younger, yet may well stand beside him, as if to show the richness of the stock, Samuel Brown, who brought the genius of his race into the field of science, without forgetting its love of letters, and stood, as it were, on the edge of great discoveries, though only to leave behind him a name which those who knew him best deemed a name denotive of genius in research. And of the fourth generation let it suffice to name that man of wondrous charm and singular genius who was to many a "beloved physician," but to the whole world the author of *Rab and his Friends*. There was no failure in him to see into the heart of his people, and to discover under their rough exterior the native affection, courtesy, chivalry of men tender

and true. There has been no finer type of the Christian gentleman painted by the hand of man than the "Howgate Carrier," by the last John Brown. The love of his wife, his tender ministry of her in the wards of old Minto House, after her death the desolation which his speechless stoicism could not allow him to confess and mitigate by confession, the dumb misery of the creature that somehow, through its very fidelity and almost human affection, seemed to share in the sorrows of the stricken home, make a picture which redeems in the eye of all that are capable of appreciating manhood the Scottish peasant from the reproach of commonplace.

'Can you estimate the services to the State or the people of the Church which has created the successive generations of a family like this? And the family does not stand alone; it is but one of a thousand. Time would fail to tell of the Johnstones, and what they too owed to the Browns; of the Lawsons of Selkirk, especially the father of the unworldly learning and the uncanny memory; of the Gilfillans, father and sons, each a man of distinctive character and most dissimilar yet vigorous mind; of Thomas M'Crie the elder, who, though the patriarch of another church, was yet made in the most rigorous and convinced branch of the Secession; of the Morisons, father and son, who, though they went forth from you, yet in a very real sense remained of you; of the Peddies, whose names are not likely to be soon forgotten in this city; of the Cairnses, whose most eminent and representative member adorned the headship of your College and

added distinction to your Moderator's Chair. And these are cases that may be named because they are known; but who shall specify the multitudes of the nameless who have been formed in many a quiet village, in many a rustic church, like that of Ecclefechan, and been sent forth from seclusion to the city to serve the State, to create its wealth, enlarge its commerce, improve its morals, in a word, to do the work by means of which the world continues to live, and to improve while living? It is by fruits like these that the existence of a Church is justified, and the life of the home makes life at home a continued and increasing blessing.

'This sketch of past work and achievements is not only a justification of your historical being, but an indication of the conditions that make possible continued being on even a higher scale than you have yet known. The power of the Church abroad lies in the life of the Church at home, and its life at home is proved by the kind of men it makes. In the old Voluntary Controversy it was often said that the State had nothing to do with religion, but its spokesmen never in their daily ministry forgot that religion had everything to do with the State; and that the Churches lived for the express purpose of creating the men society needed for its saving and its progress. And the need of making such men was never so great as now. We have to contend against forces far more fatal to godliness than any our fathers faced or knew. The world, as it grows in wealth, grows in want, and the richer the outward conditions of human life, the

poorer do its inner conditions threaten to become, the more sordid the springs of action, the motives and the ends of men. When men were poorer in the goods of this world, they were richer in faith, in hope, in all that the ideals which come out of eternity to command our time, signified and revealed. Men are crowding into cities where the struggle of life reaches its most passionate intensity, and an ambition to be up makes many pitiless to those who are down. We have only to lift our eyes and look eastward, and we see gaunt streets that are the homes of squalor and hunger, and passions which are full of the most explosive forces that can threaten the order and the society we love. We have only to turn our eyes westward, and we see broad streets and spacious squares where men are tempted by their very wealth to grow selfish and proud and exclusive, forgetful of the multitudes that lie almost within arm's-length of them, of the multitudes who are in need of the brotherhood that alone can bring salvation. In the night season, and often even in the day, sin walks our streets seeking to deprave our youth, to bind them in chains that are all the more iron that they look so silken; and we who are proud of our achievements in the mission field, have a battle to wage against the evils that threaten our homes, and we must wage it successfully if we are to win and save the heathen for the Christ who was born to set them free. And does not the evil at home paralyse the hand of the missionary abroad, just as spiritual life at home is his inspiration and his power? At this moment two great

passions seem at work in the hearts of our people. There is the passion of the meanest and most mercenary greed, the passion that would explore Africa for the gold that lies in the quartz and the gems that are hid in her bosom, that would gaily hand to death the men who lived on the land, and whose very ignorance and simplicity and rude childishness ought to have been their great protection from the harsh hands of a merciless civilisation. There is the miserable mercenary greed that thinks of the Gold Coast only as a place to which poisoned rum and spirits can be sent for the undoing of the natives, and that thinks of the natives only as slaves that can be made to do the work, to buy the goods, to be the suffering instrument of the wild white man's will. These are terrible enough things, and the tragedy of the terror is that they are so real. But there is another and diviner passion in conflict with the baser—the passion to save men, to enlighten the dark, and to rescue the fallen, to lift the down-trodden—and this passion the Church exists to create.

'Shall I appeal in vain to you to continue a potent creator of this holy passion which makes men akin to the Christ who saves? Continue to appeal to the chivalrous souls of your young men, to the noble obedience and self-sacrifice of your young women, to the sagacity and statesmanship of your men of experience, to come to the help of the Lord against the mighty. God saves man through men, the men in whom He is a living spirit, a redeeming love, a consuming passion

to save. The Church that creates such men in the place of her birth, in the home where she lives and thinks and toils, will never want fit and generous ministers to stand before God in his kingdom, and win for Him the sons of men from their sin.'

The Rev. Dr. JOHN SMITH, Edinburgh, spoke on *The Responsibility and Duty of the Church.*

'These Jubilee Services, to which the whole Church has been looking forward for many months, are coming to a close, in these passing moments, and to-morrow we shall have descended as from a mountain-top of vast and various prospect backwards and forwards, to the plains of immediate duty and cares. And to my unworthy hands has been assigned the task of gathering up the results of the celebration, and reading off the lessons of responsibility, and duty which they enforce.

'If these services have had their proper effect upon us, then the reigning feeling in every heart, is an oppressive sense of responsibility. The lesson of this Jubilee is none other than that crowning lesson which Christ is continually teaching His saints, "With God all things are possible." We do not need to go back to the heroic ages of Apostles and Reformers, for proofs that Christ lives and reigns supreme over all the forces of history. In the heart of that moribund eighteenth century, in two obscure corners of Scotland, two seeds of faith were planted in sorrow and watered with tears. All sorts of adverse influences attended their germination and growth, winds of controversy, nipping frosts of poverty,

blights of prevailing unbelief. Nevertheless life gloriously asserted itself over everything that hindered and restrained; and to-day we have a great tree, rooted in the life of Scotland, rising like the fabled tree Ygdrasil, in a magnificent trunk of organised energies and activities, extending its branches to Manchuria, to Japan, to India, far and wide across Africa, and over the Atlantic to Jamaica, the gem of the Caribbean Sea. Again has the word of the Lord to Ezekiel been fulfilled, "I will crop off from the top of his young twigs, a tender one: and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches shall they dwell."

'Within that outer circle of influence, however, girdling great areas of the world with a zone of promise, how many branches of developed spiritual activity lie! We have been wakening up in recent years to see, how great a movement, in the light of principle and of faith, what potencies of intellectual, social, religious, and ecclesiastical progress, were generated, in those seed-acts of sacrifice from which our Church has sprung. The master-convictions of the Scottish Reformation, the inspirations of the heroic covenant age lived again in the protests and sacrifices of Erskine and Gillespie. They carried into the wilderness, the ideals of Knox and Melville and Henderson. They preached the gospel of the grace of God in an age when the gospel was despised. They insisted on the inherent liberties of the kingdom of Christ, when they were being invaded on

every side by a tyrannical civil, and craven spiritual power. They could not sacrifice, come what might, the nation's blood-bought faith and liberties. And so God has given to them, to their successors through the generations since, and to us their sons, a crown of honour, which, may God help us to keep untarnished to the latest age. Let me mention one point in which we have ministered to the advance of Christian thought. That ideal of spiritual independence, which was only realised for two moments in the former centuries, in 1592 and 1638—two islets of light in a weary waste of bondage—has, in the history of our Church, providentially led, been brought forth and established as a living, permanent, progressive reality, equal to all the ends of the kingdom of Christ, conspicuous in national and world-evangelisation, while standing on spiritual foundations alone. A great family of Presbyterian Churches are now standing with us, on this platform of liberty. Within the larger horizons of present obligation, no other platform seems adequate, or harmonious with the developed Christian consciousness of mankind. The old national and State Church ideals are anachronisms in view of the world-interests, and the world-wide movements of the Kingdom of God. Yes, but it must never be forgotten, that at least for the great Presbyterian family, it was in our history that this forward step was taken, in our Church life that it was realised. What the future may have in store for us we cannot tell. We may be merged with other churches, under a greater name. But our history will live; and as the world-

Kingdom of Messiah enters into fuller manifestation, that desert-crossing from bondage to liberty, will stand out in bolder relief, and attract the interest and reverence of succeeding time.

'But why revert to the past, when my commission is to speak of the future? Because the future comes out of the past. The history of the Church is not a chapter of accidents, but an organic growth. We are what we are to-day because of what we have been. The Marrow Doctrine is in our blood still. We are united to the evangelical faith by all the inspirations of the past. Ebenezer Erskine taught us that our Church is the freest society in the world; and so it has been a friend of liberty, a guardian of right, a fosterer of public virtue, quick to speak and bold to act for social righteousness. Our missionary spirit and our voluntaryism are two sides of one fact, or rather of one faith; that the Church of Christ is the kingdom of the spirit, which lives in the power of God, and has no limit short of the habitable world.

'Out of this great history, then, what lessons of duty and responsibility come to us at this hour?

'(1) And first there is a great lesson, which each one of us must learn, if at all, on his knees before God. A great heritage is a heavy responsibility. We inherit opportunity, but not grace to cope with opportunity. The entails of the past are of incentive and obligation; but we must meet them in the present with a faith which springs from our own communion with God, with new redeemed energies, created through fresh consecrations,

in this actual time. A revival of personal religion, a fresh realisation in each soul of the possibilities of divine grace through faith, would perpetuate the hallowed influences of this Jubilee season, and make them living powers within the Church. The union of 1820 was a birth-hour of new life and power. The greater union of 1847 was marked by spiritual inspirations which have influenced our history since. According to your faith, so be it unto you.

'(2) It would be a great misfortune if this Jubilee season were to pass without some stirring of the waters from above. For in this passing age, we are face to face with a great national responsibility. Our fathers never willingly broke away from the historic Presbyterian Church. They were cut away. Ebenezer Erskine's appeal to the first free, faithful, and reforming assembly still lies where it was laid, if not on the table, on the conscience of the National Church. He wanted nothing but a united Scottish Church, loyal to truth, and free for the discharge of its spiritual functions. He went out to live and work, as God might lead him, to his great ideal. We cannot disentangle ourselves from his prophetic thought. Our destiny is union—on the new and free foundations to which we have been led. Granted that the path of union will be to us in many respects a path of sacrifice, yet, in the interests of Presbyterianism, in the interests of Scotland, in the interests of the kingdom of God, we must not shrink from sacrifice. Our birth was in sacrifice. Our history has been a history of sacrifice. The Secession and

Relief, even in their feeble beginnings, gave of their sons without stint, to Ireland, to Pennsylvania and New York, to Nova Scotia, to Canada. And when joined into one and grown to strength, the united Church sacrificed in the sacred cause of an English Union a considerable moiety of that strength. Churches that save themselves for themselves, are lost. In the path of sacrifice, we shall find what our fathers found, augumented influence, heightened power, a wider triumph for our principles, and better, far better than all besides, a new vantage ground from which to advance the conquests of the Cross.

'(3) And so I am led to our Missionary responsibility. A few minutes ago, I spoke of the fresh inspirations which marked the Union of 1847. Let us revert to them for a moment. We find in the Basis of Union a new emphasis laid upon the universal brotherhood of all believers, and upon the duty of co-operation so far as practicable for the great ends of the kingdom. We have a noble enunciation of the missionary obligation; and along with this we have an exposition of the voluntary principle, as sufficient for the extension no less than the support of the ordinances of the Gospel. Fittingly then, the history of the fifty years has been a history of missionary expansion. Our united Church has become a mother of Churches in many lands.

'To what new and further standpoints, then, are we called in the special season of opportunity which lies before us at this hour. In my view, we are called to advance upon the standpoint of the Basis of Union, and

to rise to the platform of the Apostolic Church, by resolving with ourselves, that Missions are our supreme obligation, that everything must be subordinated to, and converge upon the diffusion of the gospel through the world. The growth of our Mission Churches, the possibilities of expansion opening before us, the changes which are taking place, for instance, in China, pointing to far more rapid extension in an immediate future; and the growing conviction throughout Christendom of the urgency of the missionary problem, all point forward to this new standpoint and to higher conceptions of responsibility.

'In words quoted by Peter on the day of Pentecost, Joel said that when the Spirit was poured out our sons and daughters should prophesy. Upon the educated youth of Britain and America, there has fallen, with all the power of a spirit-born conviction, a new ideal—the evangelisation of the world in this generation. I know that this idea is sometimes advocated in connection with views of prophecy not generally held by our Church. But these theories have no necessary connection with this ideal. After all, this globe is a limited sphere. The Evangelical Churches have grown to such proportions, and, further, occupy such commanding positions, that by a vigorous concerted effort, in this hour of opportunity, they could seize upon centres from which it might be easy, rapidly to spread through the world. If we would throw into this divine cause an energy as pervasive and powerful as the misdirected enthusiasm of the Crusades, the thing were as good as done.

'It is yet to be seen whether the Church of Christ will rise as a whole and embrace this thought. Ominous signs are not lacking, of failure to realise the duty of the hour, of wide-spread indifference to missionary claims. Under recent shadows of possible war we have been compelled to realise how soon many doors of present opportunity might be shut. What the next few years may have in store for us none can tell. Still all these things are in the hand of God. Our path is the plain course of duty; and the measure of duty is the utmost that is possible to us at this hour. In Manchuria, India, Africa, we have open doors—wide doors and effectual—into three of the great nations of the world. To remain stationary is to court defeat. In advance and rapid advance do our safety and honour lie.

'What will be involved in running to our masthead the flag of world-Evangelisation, as that for which we work the whole ship of the Church, and under which we sail, may not as yet be fully discerned. But what does the history of our Church teach, if not this, that He who inspires His people with a great ideal, will guide to its realisation? Meantime let us obliterate these distinctions of Home and Foreign, right through our whole Church life. Let us carry on our theological education, on the supposition that men are being trained for the whole field, and not for a part. The Anti-Burgher Synod insisted that all who applied for licence should declare themselves ready for service, whithersoever the Church might send them. And so they stood distinguished among sister Churches for their

gifts of men to the western world. Our responsibility consists in educating men, whom God has called, for an arduous and self-denying service. The claims of the service are supreme, and we must place them in the forefront in our whole arrangements for the training of the rising ministry of the Church. Again, at home we are organising to meet ever new emergencies. Must we not make provision for training on a more extensive scale, and freely utilising cultured lay-agency—male and female—to help in the more rapid extension of our work? Ay, and that is not all. If world-evangelisation is our ideal, we must draw on every vital resource we possess for that work. God gave to our Church a born traveller, a man who had the genius of exploration, as much as any man of the century,—I mean Joseph Thomson. He would have leaped, I believe, to serve our Church. And we had a great work pressing to be done, the exploration of the region behind Calabar. That one lost opportunity may awaken our minds to others still within reach. And may our Father's God be our inspirer and guide!

'I must cease. And yet my heart is burning to utter thoughts which I know not how to express. With my whole soul, I love my Church. The grandson and son of valiant Scottish Seceders, I am dyed in the wool. For love's sake, then, I must be bold to speak all that is in my heart. Do we realise all that being a Mission Church means? We are bound to bring the world, not merely to the feet of Christ, but into the liberty and full harmonious life of the sons of God. As our

horizon widens, our responsibility heightens. We cannot in consistency stand for the Gospel before heathenism, and have Mammon worship and Mammon ideals of conquest rampant at home. We cannot bring to the millions, held by the craven worship of fear, the gospel of an infinite right and an enthroned love, and yet consent to be tied at the tail of a Concert of Europe which fears to do the right, and which has permitted a reign of massacre and incest, to devastate wide regions of Asia, having the right and the power to bring that horror to an instant end. By all means let us have concerts. But behind these alliances of military powers, we must have an ethical federation or alliance, of all who hold the law of Christ, of every tongue and name, bringing the total force of the Kingdom of God to bear on international questions of right.

'This Jubilee celebration, happy and blessed and memorable beyond our hopes, is drawing to a close. Words have been spoken which will pass into the life of the Church and live in her memory. Our eyes have looked upon protagonists in the conflicts of free Christianity, upon the first-fruits of our mission fields for Christ. The most powerful voices to many hearts, however, have been those silent voices speaking from the walls of our Jubilee exhibition. One shall never pass from my memory. In a great square of ebon blackness, there is a white spot so small that the fathers, if not the Brethren, would need their spectacles to see it. That point, no bigger than a fly's foot, or a pin's head, represents the total missionary force in

relation to the heathen world. At the great reception on Monday night I heard a friend say in delicious vernacular, "This is a sod differ frae Gairney Brig." But Gairney Bridge would make a bigger spot in the chart of Scotland, than that made in the map of the world. John Knox said when he landed at the pier of Leith, "I thank my God that I have come into the thick of the battle." We are still in the thick of the battle. May God give us as strong a faith, as total a consecration, as dauntless a courage, as that which our fathers evinced, in our greater travail of making Christ King, the wide world over.'

TUESDAY, 4th MAY.

Meeting in Free Assembly Hall.

Simultaneous with the proceedings in the Synod Hall, a similar meeting was held in the Free Assembly Hall. The Rev. Dr. Drummond, Glasgow, presided. An opening service of praise and prayer was conducted by the Chairman and by the Rev. David Cairns, Stitchel.

The Chairman said that the union they were met to celebrate was an event of historic interest in the religious and ecclesiastical movement in the land, and surely they of the old stock did well, as they did that

night on their Jubilee, to call up the memories of their fathers, to rehearse their principles, to review their actings, to trace their influence, and to learn their own lessons as the privileged inheritors of their fathers' name and place. They had friends with them, and among them was one, a much honoured brother from the Free Church of Scotland, and their listening to him in his own Free Assembly Hall he took as an omen of another union, not far off, to be welcomed for dear divided Scotland's sake, for principle's sake, for religion's sake, for Christ's sake. In introducing Dr. Henderson, the Chairman mentioned that the latter was the first ordained minister in the union of Secession and Relief — the first ordained United Presbyterian minister.

The Rev. Dr. HENDERSON spoke on *The Divine Leading in the Origin and Progress of the Secession and Relief Churches.*

'Mr. Chairman,—Fifty years ago on the 13th of May I stood within the walls of Broughton Place Church in this city. It was on the occasion of the last meeting of the Synod of the United Secession Church. The necessary business had been transacted; the Minutes of the Sederunt had been adjusted, and the members were ready to take their departure for Tanfield Hall, where the union with their brethren of the Relief Church was to be consummated; but before the Benediction was pronounced the Moderator called on Dr. John Brown to engage in prayer. The venerable

man stood up in his place, and the first words that fell from his lips were these: "We hear Thy voice, O Lord, saying to us, 'Ye have dwelt long enough in this mount, turn you and take your journey.'" These words were at once an acknowledgment of divine guidance in the past, and an expression of a belief that in the step which our fathers were then about to take, they were under divine guidance still. For, as it was God who had led the Israelites to Horeb, and as it was under the divine guidance that they took their departure from that sacred mount, so we believe that our Church was led by God from the days when the Erskines and Gillespie left the Church of Scotland, till the time that their successors formed that Union which was consummated fifty years ago, and the Jubilee of which we are thankfully celebrating to-day. It is not claimed on their behalf, any more than we would claim it for ourselves, that they made no mistakes. The Israelites fell into many an error and sin from the time that they left the house of bondage till the time that they were planted in their own land, but they were nevertheless under the Divine Leadership. So we may claim for the fathers and founders of our Church, that, notwithstanding error and shortcoming, they were in all the great lines of action and progress divinely led. It was not likely that those from whom they separated would be ready to acknowledge the fact. Pharaoh could not be expected to approve of the secession of the Israelites, nor was he disposed to grant them relief from their burdens; and it is not a

wonderful thing that the men with whom the Erskines and Gillespie contended should misrepresent their principles and aims, and speak of them as ambitious and factious men. Even in the present day the men who regard a National Establishment of religion as an institution too sacred to be touched, may see in the origin and history of our Church nothing but the play of selfish passion, or at best the manifestation of human infirmity; but the lapse of time and the course of events have opened the eyes of not a few, and shown that our fathers were contending for the right. The whole course of recent legislation in behoof of the Established Church, and of further legislation still sought for, is so far an acknowledgment of this. Is it not also the fact that almost all who are acquainted with the religious history of Scotland admit that had it not been for the testimony borne to it by the two Churches of the Secession and the Relief, evangelical religion had wellnigh died out of the land? Surely the men who thus kept alive the lamp of truth, and who did so in spite of unnumbered difficulties and discouragements, were men who were under the guidance of God.

'What was it that the Erskines and Gillespie sought? No one, who knows anything of the men and the history, can for a moment suppose that they were self-seekers, ambitious of place and honour for themselves. They were not seeking to set forth novelties, or to found sects that should be called by their names. No visions of future Erskinites or Gillespians rose

before their minds. They did not claim for themselves the homage of men, putting themselves forth as the advanced thinkers of their times. Their supreme desire was that the old gospel should be proclaimed,—the gospel which Knox and Melville and Henderson had preached. They were simply in the line of the Scottish Evangelical Succession. The Assembly had condemned the Marrow doctrine which they held to be the doctrine of the Gospel. It had rebuked at its bar some of its best ministers for favouring it; while, on the other hand, serious departure from the faith was leniently dealt with. Against such things evangelical men in the Church could not but raise their protest. But, in the eyes of the leaders of the Church, to protest was an offence to be visited with penalty. Then too, the Act of Patronage, which for a season had been leniently administered, was, by these same leaders, more vigorously enforced, who were now beginning to act on the principle that the State-conferred rights of the patron were superior to the Christ-conferred rights of the Christian people. Protests against this were also disregarded.

It is not necessary to go into detail and tell the story of Erskine's sermon before the Synod of Perth and Stirling, of the manner in which it was dealt with, of his appeal to the Assembly, and of the result of that appeal. But there is one incident in the story which shows in a very striking manner how the Divine hand guided events to an issue which was not contemplated. When Erskine and the brethren who adhered to him appeared

at the bar of the Assembly to be rebuked, he held in his hand a protest which he sought to present, but the Court refused to receive it. He laid it on the table and retired. A little thereafter the paper fell on the floor and was picked up by a member of Court, who began to peruse it. Its contents filled him with wrath, and he rose to call attention to it, and to demand that the Assembly should take immediate action. Had it not been for this incident the Secession might never have taken place. In the providence of God important issues often flow from apparent trifles. It was a remark of Pascal that if the nose of Cleopatra had been shorter, the whole history of the world since her time would have been changed; and so that little incident of the fall of the paper gave a new direction to the course of events, and in the providence of God led to the Secession. In consequence of it the Assembly proceeded to more extreme measures; the Four Brethren were loosed from their charges, and declared to be no longer ministers of the Church.

'It was not long, however, till the Assembly found that it had made a mistake. It proceeded next year to reverse its decision, and, to use the words of the late Principal Cunningham of St. Andrews, "on its bended knees" seemed to implore them to come back. But when a wrong step is taken, and men seek afterwards to retrace it, they do not find matters in the same state in which they were before the mistake was made. The Four Brethren who had been cast out, conscious that they were in the right, were obliged to do something;

and what they did was this:—they met at Gairney Bridge, and there in earnest and long-continued supplication they committed their cause to God and sought direction. It was only after fervent prayer that they took the decisive step of forming themselves into a presbytery. Thus, though they waited for two years before proceeding to acts of jurisdiction, the entire position of things was changed, and when the Assembly

GAIRNEY BRIDGE

opened its door for them they felt that they were shut up to refuse the invitation. In that refusal Principal Cunningham can see nothing but human pride. "It was something," he says, "to be the leader of a movement, the founder of a sect: it was something to occupy holier ground than the rest of his countrymen: the people offered him their incense, that was peculiarly pleasing." But all the facts are against that view of

the case. Not one step was taken that seemed to be dictated by a love of applause or by a desire to found a sect. These men had waited upon God, and in His providential guidance they felt themselves shut up to the course which they took. If there is one thing more than another made evident in the history it is

GILLESPIE CHURCH, DUNFERMLINE

this,—that the Church of the Erskines came in answer to prayer. Its separate congregations, too, sprung, in multitudes of instances, out of praying societies, for those were days in which they that feared the Lord spake often one to another, and the Lord hearkened and heard.

'Scarcely less marked was the hand of God in the origination of the Relief Church. Notwithstanding the attempt to conciliate the Seceders and win them back, the state of matters had not improved in the National Church. Forced settlements were continued, and, under the sway of Principal Robertson, stringent measures were employed to oblige presbyteries to induct obnoxious presentees. When Thomas Gillespie refused to take part in such a settlement at Inverkeithing he was deposed by the Assembly. He was an unassuming man, a man of saintly character, a man who has won the admiration of all. Even Cunningham says of him, "It is not clear why the Assembly singled out for sacrifice a man so upright, so conscientious, so inoffensive as Gillespie certainly was." He was indeed a man of meek and quiet spirit, a man who would never have pushed himself into prominence had not conscience impelled him to suffer for the right. He did not join the Seceders, and in this fact I am disposed to see a mark of the Divine guidance. Scotland had other lessons to learn than those which the Seceders were set apart to teach. Each Church had its own problems to solve, its own contribution to truth to render.

'In an interesting book published several years ago, entitled *The Earth and Man*, the author calls attention to the striking difference between the configuration of the Old World and that of the New. In the Old the principal mountain chains run from east to west. This in the main is the direction of the Pyrenees, the Alps,

of Caucasus and the Himalayas, dividing thus the continent into distinct regions, each with its own climate and physical conditions, and thus favouring the formation of distinct nationalities, each working out its own problems largely independent of the others. In the New Continent, however, the great mountain chains which form its backbone run from north to south, marking off no distinct zones; and so the very structure of America, into which the peoples of Europe have in these later times been pouring, favours the fusion of the different races so that the varied experience of each may contribute to the good of all. So has it been in the history of our own Church.

Both sections of it proclaimed the same gospel of Jesus Christ; both stood for relief from the evils which were dominant in the Establishment; but to the one it was given to work out the problem of the relation in which Church and State should stand to each other; for in all its contendings and testimonies, in all its breaches and divisions of Burgher and Anti-Burgher, of Old Light and New Light, this question was ever coming up. To the other was given the task of showing that a Church of Christ can look beyond its own narrow limits, recognise the brotherhood of all true believers, and hold fellowship with them, though in many points of doctrine and practice they may differ from itself. In the end, the time came when the one was more or less permeated by the spirit of the other, so that a union between them became possible,—a Union of which we this day celebrate the Jubilee, and we have

a Church firm in its testimony for spiritual independence, and holding out the hand of fellowship to all who are of the household of faith. The influence of that Divine leading in the past, others have felt as well as ourselves. It doubtless had something to do with that later movement in the Church of Scotland that culminated in the Disruption of 1843; it has had its effect in the colonies where Presbyterian Churches are; it has been echoed from beyond the Alps in the saying of Cavour, "A Free Church in a Free State," and it will at last bring together the various branches of our Scottish Presbyterianism into one great Church, at once Evangelical, United, and Free.

Rev. WILLIAM DICKIE, M.A., Dowanhill, Glasgow, spoke on *The Formation and Progress of the United Presbyterian Church.*

'Mr. Chairman,—When we look back upon the history of our Scottish dissent, the first thing which arrests our minds is its magnificent capacity for contention. Our fathers lived under the tyranny of conscience. Give them a conviction—great or small—and they would fight for it to the death. Secession, Relief, Burgher, Anti-Burgher, Auld Licht, New Licht, —what are they but so many battlefields, upon which certain timely principles were fought out for the Church's good? We smile now upon these contentions; and when we visit quaint old country manses, or the bookstalls of the city, we regard with a pitiful and extenuating interest the old musty volumes and seedy pamphlets,

well-thumbed, but now yellow and neglected—the pikes and dirks and swords, with which our fathers fought in the olden days; but we forget that our fathers were trying to spell out that new and difficult word, which is so easy for us to pronounce to-night—the word *dissent*.

'Now, I confess that I like this eagerness, this dourness, this passion for truth and liberty. Some people call it bigotry and narrowness; but surely it is infinitely

OXNAM CHURCH (REV. T. BOSTON'S)

better than the flabby catholicity of indifference or the cheap and easy toleration which sees some good in everything, not much in anything, and nothing worth fighting for anywhere. We are here to-night, however, not to celebrate differences, nor to rehearse old battles, but to rejoice in the agreements and victories which have won for us the ground upon which we now stand as a United Presbyterian Church.

'I wish to speak to-night principally of the formation of the United Presbyterian Church; and for this reason, that it explains the leading characteristics of all our subsequent history. The union of Secession and Relief was no easy matter. When the courtship began in 1833, it was with the expectation of a quick and happy termination. But the lovers did not fall into each other's arms. They were cautious, canny—and Scotch; and it took them as long to woo and win each other as it took Jacob to claim both Leah and Rachel. Read through these interesting negotiations and you will find delicate overtures; cautious expressions of affection: timid mutual advances: questionings and approvals: misunderstandings removed and jealousies overcome—yet, year after year, the question is never asked and the happy day is never named. Still these years of protracted courtship were well ordained, for they led to so thorough a union that to-day very few of our people could tell to which side of the house either their minister or their congregation once belonged.

'Now, what led to this delay? It was a series of providential hindrances, which we can now read as furtherances of the Union. We may glance at these to-night, as they have given character to our Church.

'The first was an incident in the Voluntary Controversy—the discussion on the question of Endowments. The healing of the breach took place in 1820. This closing up of the ranks of dissent alarmed and stimulated the Established Church, which began to move for Church Extension. The dissenting Churches had no

objection to that; but when she applied to the State for additional endowments from the State purse, the heather was on fire. The Secession had already faced this question and cleared her conscience; but there was some dubiety about the Relief, as her attitude had been less aggressive and her separatism less pronounced. But this great public question brought the Relief at once into line with the Secession, and cleared away any suspicion of difference. Let me quote to you the declaration then made by the Relief Church, "It rests with Christians themselves to make such pecuniary sacrifices as may be requisite for extending the cause which they have at heart, and no men professing subjection to the Redeemer are at liberty to exonerate themselves from this indispensable duty, or, what is still more offensive, to seek an excuse for relaxing their own efforts by casting the burden upon the shoulders of the community at large." Now, what were the results of this whole discussion? It delayed the union, but it drew the contracting parties closer to each other by identity of policy. It started the Established Church upon a career of self-help, for she dared not expose her weakness by begging assistance from the common funds of the State; so that now she carries on her Church Extension most munificently upon the principles which she most reluctantly learned from us—the principles of voluntaryism.

'But meanwhile another event took place which led to a four years' litigation. This was the Campbeltown case. It originated in this way. Mr. Smith, the

minister of the Relief Church in Campbeltown, having Establishment leanings, proposed to go over to the Established Church, and to take the property of his congregation with him. The presbytery said No; and, as he would not declare his sympathy with the principles of the Relief Church as then constituted, it deposed him. He appealed to the Civil Courts. The issues were very important, and they were fought out then for our benefit. They were these—Is the Establishment principle a part of the doctrine of the Relief Church? The judges answered No. Shall the civil law interfere in the government or discipline of a dissenting Church acting within its own constitution? The judges again answered No. Now, we do not say that ministers and members of our Churches may not hold the Establishment principle; but we do say it can only be as a pious opinion. It is not part of our Church's constitution. This case, therefore, which lasted from 1835 till 1839, made this important contribution to the union which it delayed—it won from the State itself an acknowledgment of the spiritual independence of our Church.

'We are now brought to the year 1839. The two Churches were now drawn closely together by common interests, struggles and victories, and in 1840 a draft Basis of Union was submitted; but the time was not yet come. The ecclesiastical horizon was then ominous with threatening clouds. The Established Church was being convulsed with an evangelical revival. In 1843 the storm broke, and in the after-calm four hundred ministers marched out with Chalmers to Tanfield Hall.

Scotland seemed to stand still for the moment, paralysed with wonder and admiration: and then forthwith she roused herself to give heroic and munificent response to this great act of heroism. But, if I might be permitted to say it, the Free Church did not know her own kith and kin in those first days of her liberty. That great procession to Tanfield Hall little thought that it was marching to our tune, and that it was going out into the wilderness of dissent in which we had been dwelling for a hundred years, unapplauded but not unblessed. We wonder that Chalmers should have said on that eventful occasion, "We are not Voluntaries;" but we must remember that the significance of a movement is not always fully revealed in the first days. God has His timely revelations in history, and the Church must go where the indwelling Spirit leads her; and I admire the Free Church for one thing: she is ready to be true to the Disruption Fathers by being true to her ever-living Head. She is not going to moor the ship in the harbour of 1843 in which Chalmers and the four hundred embarked: she is sailing out into the open to be led where the Spirit listeth. And here again notice the irony of history, the surprise of providence. 1843 threw back for a few years the Union we celebrate to-night, and yet 1843 was but an incident in the furtherance of a larger union towards which we seem to be making at this very hour.

'But I need not delay over these providential hindrances and furtherances of the Union. There are two events, however, which we must name—the Morisonian

controversy which to-day we may somewhat regret, and the prosecution of Drs. Balmer and Brown for heresy. I do not know that a heresy is an unmixed evil. It stimulates a Church. It is a fine mental tonic. It lets the Church know where it stands. It makes men think and read and speak about divine things. No doubt, it makes a great noise at the moment. But you may have observed that when the big gun is fired from the Castle Rock, even the man on the street takes out his watch and sets his time. The Atonement discussion did for the doctrinal position of the Churches what the Endowment question and the Campbeltown case did for the ecclesiastical policy—defined it clearly and aloud, so that the uniting Churches knew where they were and united upon intelligent terms.

'We now come to the Union itself, the event which we celebrate to-night. It took place amidst a scene of joy, pathos, and tears on the 13th of May, 1847, in Tanfield Hall. During these fourteen years, rivalries, and jealousies and misunderstandings were all removed, and the Churches at last saw eye to eye in everything. When the Rev. John Newlands, of Perth, and the Rev. William Auld, of Greenock, shook hands over the Basis of Union, of which we may well be proud to-day, it was with some regrets in parting with old associations and traditions, but the whole assembly was breathing with emotion because of the greater future upon which the United Church was entering. It was from that Basis of Union that the vision of the future sprang up as on the tiptoe of hope.

'I wish that every one here would read over that Basis of Union on this Jubilee occasion. It is a large-minded, far-seeing document, remarkable for its assertions and for its silences, every word of it hammered out in struggle and spoken in peace. It is not a mere compromise: a mere contract; a mere working agreement of partners. It is not merely the end of long negotiations: it is the starting-point of new beginnings. Our Church had determined not to live upon the glories of the past, which is sometimes the grave instead of the cradle of fresh enthusiasms. In that Basis you see our desire for a pure evangelism: our passion for spiritual independence; but it has three distinctive notes which have vibrated ever since throughout our Church.

'First, the *Missionary* note was struck. We resolved to "make exertions for the universal diffusion of the blessings of the gospel at home and abroad." Our ideal was not national but universal. We declared that our field is the world, and we went out to till virgin soil in Old Calabar, in Rajputana, and in Manchuria. So that to-day there is nothing which so thrills the heart and calls forth the generosity of a good United Presbyterian as the Foreign Mission appeal.

'Again, in that Basis, the *Voluntary* note was struck. Let me read you this sentence, "This Church asserts the obligation and the privilege of its members, influenced by regard to the authority of Christ, to support and extend, by voluntary contributions, the ordinances of the gospel." And what is the result to-day? We have never been in want. We have never turned a

longing eye to the flesh-pots. We have devised liberal things and no one has died of generosity. The wilderness of dissent has blossomed as the rose. We have no stores of onions and garlic, but the manna has never failed us yet.

'The third note is *Catholicity*. Perhaps for this we are more indebted to the Relief side of the house. It was always conspicuous for its catholicity of spirit. It would never keep away from its Lord's Table any one who had "matched with Christ." The Secession, no doubt, was of the straiter sect; but both, with a sort of prophetic instinct of future unions, agreed not to close the door behind them. Here was the solemn resolution: "The United Presbyterian Church regard with a feeling of brotherhood all the faithful followers of Christ, and shall endeavour to maintain the unity of the body of Christ by a readiness to co-operate with all its members, in all things in which they are agreed."

'Mr. Chairman, I have dwelt at length upon the history and principles of the Union which we celebrate to-night, because I believe that these account for the progress of the last fifty years as the root for the tree or the seed for the flower. Of that progress I need say little. One or two facts, however, should be mentioned to show that we are still a growing concern. In 1847, the United Church numbered about 500 congregations. Although in 1876 at the formation of the English Presbyterian Church she gave off about 100 congregations, she now numbers 615 congregations, with a membership of 194,000 and an income of £406,000. But the

glory of our Church is our Foreign Mission enterprise. We boldly took over Kaffraria and Jamaica as our first mission fields. Jamaica induced us to break virgin soil in Old Calabar, in which many of our best sons and daughters found a sad but honourable grave. The Indian Mutiny laid a new obligation upon us, and we sent the message of peace to Rajputana. Not content with Africa and India, we must needs enter China, and we started in 1862 our mission there, which God has so signally blessed. 1847 was a year of small things. We had then 4000 members in the foreign field: to-day we have 21,000. In 1847, we gave for Foreign Missions about £10,000; last year about £83,000. Surely we can say the little one has become a thousand, and the small one a strong nation; for the Lord has hastened it in His time.

'Mr. Chairman, in view of all this, I feel constrained to say one thing before I sit down. If in the near future we lose our denominational identity in a larger union, we need not be ashamed of the pedigree or history of our house. We do not go crouching as a suppliant at another's door. We can hold up our heads; for we do not come with empty hands. We are not played out as a Church. Our Church was never more alive than at this hour. The dew of youth is upon her even in her Jubilee year; and her principles have the key of the ecclesiastical future of Scotland. But I do believe that, in view of the vast and increasing obligations of the Free Church and of our own in Foreign lands, the time has come to close our ranks at home

and present a united front to the world. Our creed, our aims, our spirit are one, and we shall unite, when God wills, with mutual affection, honour and rejoicing.'

The Rev. Dr. MacEwan, London, spoke on *The Union in* 1876 *of the English Synod of the United Presbyterian Church and the English Presbyterian Church.*

'Mr. Chairman, and Christian friends,—I thank you very sincerely for your kind welcome. Like a son re-visiting his former home after long absence, I come back at your invitation, and with heart-felt gladness, to my dear old mother church, to tell her that I have never ceased to remember and love her, and to join with my whole heart in the congratulations of this happy Jubilee. And permit me to say, that if anything could add to the pleasure of being here, it is to find you, sir, in the chair, recalling the time when you, a student from the Theological Hall of the Relief Church, and I, a student from the Theological Hall of the Secession, became fellow-students in the Hall of the United Church; and, I may add, that if the union of the two churches during the past fifty years bears any resemblance to the friendship that has subsisted betwixt ourselves, no brotherhood could be more satisfactory or complete. In conversing some time ago with the venerable and amiable Dean of Llandaff, Dr. Vaughan, he remarked to me, quite in a friendly spirit, that Presbyterianism always seemed to him to favour conflict of opinion and disunion, and for illustration he pointed to

what had been its history in Scotland. But I had to inform him, in reply, that the disunions referred to had not been unmixed evils, that in point of religious intelligence Scotland was none the worse, but rather the better for the controversies out of which such ecclesiastical divisions had arisen; and further, that if Presbyterians had shown a tendency to division, it had also shown no less capacity for effecting re-unions. And is not this the fact? My father was ordained an Anti-Burgher minister, and therefore belonged to the strictest and narrowest of the old denominations—whose spirit is aptly illustrated in the Anti-Burgher woman of Dunfermline, who, in arguing for her Church, used to say: "I am quite open to conviction, but I would like to see the man that could convince me;" but though ordained an Anti-Burgher minister, he joined in the union of the Burghers and Anti-Burghers, and afterwards in the union of the Relief and Secession, and I, though of such Anti-Burgher and Secession descent, have been minister in no less than three of the former Relief congregations—so that both by heredity and personal service, being in this sense a *Unionist*, I am not without a right to join with you in thanking God for the Act of Union whose Jubilee you are now celebrating—nor without a testimony to the thoroughness with which that union was consummated, and the grandeur of those results with which for half a century it has been crowned.

'One of these results was practically the formation of the Church to which I now belong. It reflects honour

on this United Presbyterian Church that twenty-one years ago, from a high sense of public duty and loyal regard to the best interests of Christ's Kingdom in the land, it surrendered no fewer than 109 congregations south of the Border, that these might unite with the English Presbyterian Church, and form what is now known as the Presbyterian Church of England. And you would no doubt wish, at this time, to hear about the position and prospects of that Church, to which of course you stand in a very close parental relationship, but whether of a father-in-law or mother-in-law I will not venture to determine. The first thing I have to say to you as a parent Church is that the marriage of your daughter in England has been a peculiarly happy one—having in fact had much of the quality and flavour of an uninterrupted honeymoon. Many of the honoured United Presbyterian brethren who took part in the union in 1876 have since passed away—John Edmond, Alexander Macleod, William Graham, and others equally beloved—so that traces of its old land-marks are becoming rapidly obliterated, but from the first, in point of sympathy and mutual esteem and hearty co-operation, the union has been all that could be desired. Our progress may have been slow, but it has been real and solid. We have added 46 to the number of our congregations since the Union, but there has been an increase in our membership of nearly 19,000. The value of our Church property is now nearly £900,000 greater than it was in 1876, and the total amount raised annually for all purposes is nearly

£96,000 more than it was then. Our Sustentation Fund has, during all these years, maintained an equal dividend of £200, and this and the other Funds of our Church have shown a steady growth both in resources and stability; and to show that we are not without heart and hope, we are now engaged in erecting a College at Cambridge, and in the attempt to raise a Fund of £50,000 for Church building and Debt extinction purposes. Like yourselves, too, we have been this year celebrating a Jubilee—the Jubilee of our Mission in China, which God has so signally blessed that it has 56 missionaries, male and female; 148 native preachers and teachers, as many as 184 congregations more or less organised, and a total membership of nearly 5000 communicants.

'Our position in England has no doubt its difficulties and disadvantages. Our distinctive principles are imperfectly understood. Old prejudices inherited from the Presbyterian struggle of other days against English prelacy still exist among the people. Many persist in calling us a Scotch Church. An impression has been spread abroad that, as a system, our Presbyterianism is severe and rigid, cold and unsympathetic, and more suited to people of a frigid type, such as the Scotch of the "far North" are very erroneously supposed to be, than to the warm and genial spirit of the sunny South. Besides, we are in England comparatively a small Church, standing side by side with other denominations much larger and more powerful. I do not mean that we are not able to hold our own amongst these denomi-

nations. On the contrary, I believe Presbyterianism has struck root in England as it has not done for two centuries, and that our Church has at this moment an influence far beyond its numerical strength. Indeed, it would seem as if other denominations were looking over our Presbyterian hedge, and gathering hints in ecclesiastical gardening of some practical value, as witness the growing development of Church organisation among Congregationalists and Baptists, the appointment of the "House of Laymen" in the Church of England, and its proposal even to commemorate the Diamond Jubilee year of the Queen by establishing for itself a Sustentation Fund! Still if we have a mission in England, as I believe we have, we must be prepared to vindicate our claim to fulfil it against all prejudice and opposition. And while I do not underestimate the importance of what is called "Church defence" in the direct exposition and advocacy of our distinctive Presbyterian principles, and while I rejoice that were circumstances to demand it, we have men able to defend these principles against all comers—yet it is one thing thus to speak for the Church and another to make the Church speak for itself. The sun's own shining is better than a thousand arguments to demonstrate its right to its place in the sky. And what I say is this, that to gain further success in England, and rightly to fulfil its mission, our Church must be simply its own best witness.

'Much depends on the *men who represent it.* Men are understood in England where principles are not.

It is on the figures in a painting which represent life and movement that the eye first rests rather than on the apartment they occupy. People will appreciate good fruit who do not trouble themselves to inquire as to the rise or particular structure of the ecclesiastic tree on which it grew. Give us men of faith, men of prayer, men of wisdom, men of holy character and earnest purpose, large-minded and large-hearted men, of generous enterprise and world-wide charity, and by the silent eloquence of their life and labour, they will do more for Presbyterianism in England than the most elaborate apologetics could effect.

'Much depends too on *our being truly a living church.* We have a history as Presbyterians of which we are justly proud. But it is not as written in *books* that its practical value lies. An epitaph on a tombstone is also history. As "Apostolical succession," so called, is an empty name unless it mean succession to the Apostolic spirit, to Apostolic zeal and the fervour of Apostolic times, so succession to Presbyterian history is no less vain, unless it signify that the history of the past speaks, moves, and acts, as a living reality, in the Church of the present day. There is many a man, who prides himself in his illustrious forefathers, who, judging of his own life and conduct, would be a poor forefather indeed to those who are unfortunate enough to come after him. It is not by arguments but by deeds we must prove our descent—not by controversy, but by entering into the labours of the men who, in the time of her great struggle for religion and liberty, did so much to give to

England the living piety and broad lines of toleration and freedom which to this hour are the best bulwarks of her strength and security. We have a sound Church creed—but we must show that it is no *dead* creed,—but living truth in a living Church—since a creed, however excellent—if it be not that of a living Church, can be of no more worth than a jewelled crown on a dead man's brow. And we have a sound Church polity, but if we would commend it to others, we must show that it is divinely adapted to the ends of Church life—just as in nature the worth of an organism lies not in the intrinsic beauty of its structure, but in the scope it affords for the life it is designed to conserve and display. And I am persuaded that a quickened spiritual life will do more for our Presbyterianism in England than the most eloquent advocacy. Give us there only a living Church in this high sense, and it will need no voice to plead for it but its own, and no vindication of its position, nor pledge of future expansion and progress but its own spirituality and living power.

'Much depends, too, on our Church being *true to its proper Mission.* That Mission is expressed in the words "England for Christ." So far as we set ourselves faithfully and earnestly to realise what these words express, we have nothing to fear, but everything to hope. I have heard of a Scotchman in the days of yore, who classified the Churches of his native land into those which were "Auld Lichts," and those which were "New Lichts," and those which were "nae Lichts ava';" but a true Church will be always known by reflecting

the true light, which is both old and new, the light of Christ that brings life and healing to the souls of men. When the champion archer after long absence returned to his native village among the mountains, he was so changed that the people could not believe it was himself, but putting the bow in his hands, they bade him draw, and as they saw the arrow flying to the mark, they cried with one voice, "It is he!" And it is when a Church is seen animated with the very spirit of Christ, and fulfilling the very ends of love and mercy for which it has been instituted and equipped, that its title to be a true Church will be acknowledged, and its claims to sympathy and support most fully recognised.

'I will only add that many of us in England feel that not a little depends further on our *maintaining a close alliance with the other Free Protestant Evangelical Churches of the land.* The formation throughout England of a great national Free Church Congress is one of the most hopeful and cheering features of our time. The Congress now includes no fewer than 400 Provincial and District Councils, together with 72 Metropolitan Associations, representing a total Church membership of over 5,000,000. And in view of many great social and ecclesiastical questions of a far-reaching character that are pressing for solution, and in view of a skilfully organised movement on the part of Romanism to dominate the press, the politics, and the education of the country,—such a powerful Free Church Congress may render invaluable service—and many of us regard it as at once our duty, our privilege, and our policy as

Presbyterians to stand shoulder to shoulder, as one man, with our brethren of other Free Churches, in the interests of public morality and religious toleration, to resist the present daring inroads of Ritualism and Romanism, and to help to rescue England from coming again under the yoke of ecclesiastical tyranny and degrading superstition. In an age of great intellectual activity, political change, and social unrest, when men are saying that the pulpit has lost its power, that the Church is losing its ground, and that Christianity has ceased to satisfy the demands of modern thought—the Church of Christ, true to itself, true to its creed, true to the gospel of salvation it is commissioned to preach, true to the circulation of God's word, and to the cause of Christian missions throughout the world, must be its own best reply to all the scoffing infidelity of the day. There is no reply to unbelief so effective or unanswerable as that of the Church itself, alive to its own responsibilities, and faithful to its own holy mission. Against the cry, "The Church is in danger," we may set the Saviour's words: "The gates of hell shall not prevail against it." Trusting to the promise of God's Spirit, who can anticipate any issue to the Church's warfare but one? On the Macedonian army being hard pressed in battle, one of the priesthood clothed in white rushed to the front ranks, crying out that he saw an eagle hovering over the king's head, and as he pointed to the imagined bird, and hailed it as a pledge of victory, the dispirited troops were inspired with fresh courage, and aroused to renew the combat with success

from which they had almost fled in disaster. I point you to no such dream of superstition. But over the head of Him who is "the King of kings and Lord of lords" we may recognise by faith, not the eagle, emblem of rapacity and violence, but *the dove*, emblem of the love and peace and gentleness that the Holy Spirit diffuses in the hearts, and throughout the nations where His presence is permitted to reign. And let us hail that promised Spirit as the sure pledge of Gospel triumphs, and while we labour on, let us pray with increasing earnestness for His descent, in all His plenitude of grace and power, both upon the Church and the world.'

The Rev. Dr. MAIR, Edinburgh, spoke on *The Contribution of the United Presbyterian Church to Religious Thought and Life.*

'Aristotle asserts it, and Carlyle indorses it, that "the end of man is action, not thought." It is therefore not mere thought, but effective action, which stands highest in the scale; and the man or the Church that thinks and expresses thought in effective action stands higher than the man or the Church whose thought remains abortive at the stage of mere thought. Now I venture to say that the characteristic of the United Presbyterian Church has been, not mere thought of the quiescent kind, but that practical thought which embodies itself in action, or rather that action which is the embodiment of practical thought. This has arisen from the very nature of things; for if our Church was

to secure a hold upon the country, more than mere thought was required. Activity was also necessary.

'To Christian thought of the more quiescent kind, speculative or contemplative thought, our Church, in proportion to its size and the activity necessary for aggressive existence, has made a fair contribution in the past. M'Crie, the author of the *Lives* of Knox and Melville, and probably the most distinguished Church historian of our country, was brought up in one of the Christian homes, and ministered in his earlier years in one of the pulpits of our Church. In Pollok's *Course of Time* we have a religious classic of no mean importance. The revival of scientific New Testament exegesis in our country was largely due to men like the late Professors Brown and Eadie. Dr. Ker, Dr. Leckie, and Principal Cairns occupy a first position among the sermon-writers of our day; while there are men happily still amongst us who have made most important contributions to Biblical exegesis, to the theology and philosophy of Scotland. Nevertheless, it is more particularly to religious thought and life of the practical kind that our Church has rendered those noteworthy contributions which have made it so important a factor in the religious history of our country.

'The Scotsman who is well acquainted with his native land can picture out to himself the course of some one of our large rivers as represented in nature or on the map. You think, for example, of the Tweed. It has its origin in the little "Well-eye," far up among the mountains of Peeblesshire, known as Tweed's Well.

At first it is but a tiny rill. But as it proceeds along its onward course, the different counties, right and left, pour in their tributary streams to the central river, until it becomes "Tweed's fair river, broad and deep," and at last enters the ocean able to bear ships upon its bosom. So it is with the river of our country's religious thought and life. As it flows down through the ages, all our leading denominations have contributed to its increase, by pouring into it their streams of thought and life and effective activity. At present we have specially to consider the tributary streams contributed to it by our own Church.

'And, first of all, I would mention our Church's contribution to the *Evangelical Thought and Life of Scotland*. Last century, before the origin of the Secession and the Relief, and for two generations afterwards, evangelical thought and life in the Church of Scotland were at the lowest ebb. It was the reign of Moderatism, which Chalmers spoke of as the "Dark Age" of the Church of Scotland. I read in Dr. Stalker's *Preacher and his Models*: "Mr. Sage, of Resolis, has solemnly left it on record that, when he was a student at Aberdeen, the Professor of Divinity, who was also Principal of the University, in a three years' course of lectures on the principles of the Christian religion, never once mentioned the name of Christ; and in those days sermons were perfectly common in which there was not the slightest allusion to the Saviour." In the Presbytery of Perth, about the time of the Secession, a student had delivered a

discourse in which he had succeeded in avoiding any reference to Christ. One of the fathers of the Secession, who was present, criticised the production unfavourably because of this radical defect, and thereupon a member of the Court got up and sneeringly remarked: "And must Christ still be the burden of the song?" Against this sad defection our forefathers firmly took up their stand. The very text, and the sermon of Erskine

ST. JOHN'S CHURCH, PERTH
(in which Rev. Ebenezer Erskine preached the Synod sermon)

which formed the origin of the Secession, struck the evangelical keynote of the Church's future preaching, life, and activity. Indeed, we might almost say that it was our Church that saved the Gospel from complete eclipse in our country last century. In the words of Chalmers, it was to the Secession that "Scotland owed the continuance of the lamp of evangelical truth, after it had been wellnigh extinguished in the Church of

Scotland." It is undeniable that throughout its whole history the Evangel has been the strength and life of our Church, and no one can question the fact that all along it has largely contributed to the evangelical thought and life of our country.

"Another stream which our Church has contributed to the river of Scottish thought and life is the practical principle of *Spiritual Independence*. Our Church has ever held that there is a sphere allotted to the Church by Christ, in which, as over-against civil government, it is free and independent; and this principle it has done much to inoculate into the religious thought and life of our country. At the time of the Secession and long after, the independence of the Church, even in the Church sphere, was flagrantly encroached upon. In 1712 the Government re-enacted the law of Patronage in a most treacherous and unconstitutional way, and the law soon began to be enforced in the roughest and most tyrannical manner, the very clergy themselves taking their share in tightening and riveting the fetters of the Church. Even so late as the age of the Disruption, a President of the Court of Session could speak of the Established Church as "the creature of statute, which derived its existence and its doctrines, as well as its powers, from Parliament," and declared it to be "impossible it could derive them from any other source." But the Secession and the Relief alike from the very first took up their position clearly and boldly for spiritual independence. Erskine, in his famous sermon at Perth, speaks of the Church as "the freest

society in the world." By long and unwearied testifying, by their teaching and preaching, especially by the agitation of the so-called Voluntary Controversy, by their suffering and their practical action, our fathers succeeded in infusing the principle of the Church's spiritual independence and freedom into the very blood of Scottish religious thought and life.

'Another most important contribution, closely connected with the preceding, which the United Presbyterian Church has made to the religious history of our country has been the principle of the *Rights of the Christian People*, especially as shown in the free election of their pastors. During all last century, from 1712 and down to the present generation, the general method of appointing parish ministers was by secular patrons, who might be absentees, who might belong to an alien and antagonistic Church, who might belong to no Church at all, who might even be the worst of men; but who nevertheless had the legal right of forcing in their presentees in spite of the unanimous opposition of the people. Against this monstrous evil the two branches of our Church vigorously testified. They set themselves in the most determined antagonism to it from the very first, and renounced the Establishment rather than submit to it. The result has been that it is now an accepted principle both in the thought and life of the Churches in Scotland, that the election of their pastors belongs by common sense and Christian instinct, as well as by New Testament principles and the usage of the early Church, to the members in full communion.

This is not only our position, but the position of the Free Church, and even, we may now say, of the Established Church itself. But who was it that led the van in this movement and made it actual history? It was the United Presbyterian Church. As Erskine put it in his sermon, "The call of the Church lies in the free choice and election of the Christian people."

'Another tributary stream which our Church has contributed to the central river of our country's religious thought and life has been the principle and practice of honest and honourable *Self-Support on the part of the Church*, and the working out of an organised system of Christian liberality. The dependence on the Christian people for the support of the Church was a thing untried and unknown, on any large scale, at the time of the Secession. But the early fathers made the venture in faith, and they found that the people did not disappoint them. They succeeded in impregnating their minds with the thought that the principle of self-support, both taught in the New Testament and practised in New Testament times, was not merely a legal duty, but a high Christian principle and act of worship. And in course of time experience and the divine Spirit guided them to organised methods of giving, which now produce results as calculable and certain as the methods of the Chancellor of the Exchequer. Very particularly a great work was done by the Voluntary Controversy in leavening the Church thought and life of the country with the principle and practice of self-support. And see what is now the

result. In 1895 the income of the Free Church was £650,000; of the Church of Scotland, from free-will offerings, £420,000; and of the United Presbyterian Church, £410,000—or nearly a million and a half altogether. There can be no doubt that our Church has been the great pioneer in Scotland of the wide-spread principle and practice of systematic religious free-will offerings and self-support.

'Another contribution which we have made to our country's religious life and thought has been in the way of stimulating belief and practical interest in the *Foreign Mission Enterprise.* In the General Assembly of the Established Church in 1796, when overtures were brought up for the Church to embark in Foreign Mission work, the idea was denounced as "highly preposterous," as "romantic," as "visionary," as "absurd," and even as "illegal," and "highly dangerous"; and the unfortunate overtures were thrown out. But our Church, from the time of the revival of the missionary cause in the present age, has taken a leading and most active part in the movement. When the happy union between the Secession and the Relief was effected, the missionary principle—"the obligation to put forth exertion for the universal diffusion of the blessings of the Gospel"—was imbedded in the very heart of the Terms of Union. Indeed, the missionary enterprise has been worked into the very life of our Church, and we still continue to take the lead in this department among the Scottish Churches. While the Church of Scotland and the Free Church are making

rapid strides to overtake us, we still, in our 21,000 communicants connected with our Mission fields, show a roll almost twice as large as their united aggregate, although we are much the smallest Church of the three. Without doubt we have been honoured by God to make a large contribution to the missionary thought and life of the Church of Christ in Scotland.

'I would only mention further the spirit of *Union* and the movement towards union among the Churches. If, through the unhappy mixing up of matters civil and religious in the old Burgess Oath, the Secession, in 1747, was unnecessarily rent into the Burghers and Anti-Burghers, that spirit of division has long ago spent itself and been atoned for. As our name suggests, we have led the way to union among the Churches. The year 1820 saw the first great step in this direction in the union of the Burghers and Anti-Burghers in the United Secession. The year 1847 saw the union of the Secession and the Relief in the United Presbyterian Church, the union whose Jubilee we are now celebrating. In 1863 our Synod cordially entered into negotiations with the General Assembly of the Free Church with the view to a larger union, and if, after ten long years, the negotiations were broken off, the blame could scarcely be attributed to our Church. In 1876 we made what some might regard as a great sacrifice in the cause of union, when we gave off about one hundred congregations in England to unite with the English Presbyterian Church, in order to form the now flourishing Presbyterian Church of England. And

again in 1896 our Church has shown that its spirit still remains unchanged by welcoming the advances of the Free Church, and showing its readiness to enter once more into negotiations with the view to union. Without detracting from the credit of other Churches in this special department, there can be no doubt that our Church has contributed largely to the union movement in Scotland, both by its spirit and example.

'Such are some of the tributary streams which the United Presbyterian Church has contributed to the river of Scottish religious thought and life: and are they not largely just the very elements which give the religious thought and life of our country their distinctive character among the Churches and nations of Christendom? Indeed, I sometimes say that we have succeeded so well in infusing our more special principles into the general Church life of our country, that our very success is now proving an obstacle to our more rapid increase. Our distinctive principles have become to a large extent the practical principles of the sister Churches, though they may not be explicitly embodied in their creeds, so that a man may be virtually a United Presbyterian and yet continue in the membership of those Churches. In short, we have so succeeded in working our special contributions into the current of Scottish religious thought and life that they must flow on for ever an essential and inseparable portion thereof, just as the different rills when once they have met in the Tweed become completely blended with it, and must flow on inseparable portions of the river. This

being so, it manifestly follows that, whatever may be the future destiny of the United Presbyterian Church as a Church, it can never die so long as there are religious thought and life and a Church of Christ in Scotland. At any rate it can only die as the rill dies into the river, or the river dies into the ocean.'

The Rev. DAVID M. FORRESTER, B.D., Springburn, Glasgow, spoke on *The Contribution of the United Presbyterian Church to National and Social Progress.*

'Ebenezer Erskine, in his discourse before the Synod of Perth and Stirling in 1732—the very well-head of our Church—declared that the Church of Christ was *the freest society in the world.* He then gave a key-note that has sounded dominantly all through our later history. But, while religious freedom is a good and a right in itself, it is but a part of the wider freedom to which true men aspire. And more, men cannot strive for religious freedom without striking many a blow at the same time, directly and indirectly, wittingly and unwittingly, for civil and social freedom. The truest Christians are likely to be the soundest patriots.

'Now this little Scotland of ours has been the anvil on which the freedom of Christ's Church has been largely hammered out: it has also been the battlefield where pre-eminently the victories of national and social freedom have been first won in modern times,—very much as was the Greece of ancient days. And our claim for our loved Church and its sons is that in the struggle for freedom and for progress we have tried to

stand in the forefront of the fight. Our own contendings in behalf of Christ's Church have opened our eyes and nerved our arms to contend for freedom in every direction.

'Look at Stirling ramparts in the days of Prince Charlie; and why do we see Ebenezer Erskine there, with all his years, ready to take a soldier's part? It was because the Stuarts were the deadly foes of civil as well as of religious freedom. And why did Adam Gib, that glorious old Anti-Burgher, go forth from this city when the Pretender occupied it? Certainly not in fear; for he went in the face of the rebels to Colinton and there preached in the open air and prayed for King George with Highlanders prowling round the skirts of his audience. And why was it that on the muir of Falkirk many a Glasgow Seceder lay with his life-blood staining the green grass? It was because the success of the Stuarts meant bondage in things civil as well as darkness and despotism in the Church.

'It is in full harmony with such examples that we find in our 'forebears' of a later day the same instinct for freedom. Especially after the shaking and awakening caused by the French Revolution in its first stages, do we find our Church standing forth and demanding freedom. For example, they fought against *Religious Disabilities.* The repeal of the injurious Test and Corporations Act, and of the obnoxious disabilities of our Roman Catholic fellow-subjects, found in the Secession and Relief Churches many a staunch supporter, in the latter reform the minister being by no

means universally supported by his people, on perhaps the only occasion in our history.

'Against *Civil Disabilities* our fathers fought among the foremost: and that heritage, which has been ours since the Reform Bill passed in 1832, has been one of growing value and influence. Indeed when that Act was gained, every form of privilege and monopoly received notice to quit.

'Again, against *Racial Disabilities* our fathers strove long and patiently: and at length by the abolition of slave-trading in 1807 and of slave-holding in 1838, nations and tribes rejoiced in many a clime. How vehemently Dr. Heugh and his Independent brother-in-arms Dr. Wardlaw hated slavery, and how they toiled for its suppression!

'If we speak next of what may be called *Economic Disabilities*, we know how Dr. Harper of Leith and Dr. Joseph Brown of Dalkeith laboured against the iniquitous Corn Laws. These and a multitude more held that when the food of the people was touched, the question was one not merely of economics and politics, but even of morals and religion; and they roundly quoted—"He that withholdeth corn, the people shall curse him."

'Our Church has had a noble roll of warriors for freedom:—Edinburgh is the city of Dr. James and Dr. William Peddie, of Dr. John Brown, and of that true son of our Church in public life, the late Mr. Duncan M'Laren; while at their side were Dr. Harper of Leith, and Dr. Joseph Brown of Dalkeith. From

the galaxy of stars that adorned and made Glasgow life, who shall select? But mention must be made of such men as Dr. Heugh, Dr. King, Dr. William Anderson, and Dr. Struthers, with whom one always ranks Dr. Ralph Wardlaw and Mr. William M'Gavin. Northwards at Perth we find that king among men Dr. David Young, and in the south the keen-minded and fearless Henry Renton of Kelso.

'But now, let us ask—Where were such men as these trained for the part they played in the national and social progress of Scotland? *It was in the great struggle for religious freedom.* The Fathers of the Secession had been rudely rocked in the cradle of "The Killing Times"; with their brethren of the Relief Church they had fought for the freedom of Christ's people to hold sound doctrine, maintain pure discipline, choose a spiritual ministry, and preserve their heritage of self-government. But the battle in one way came to a height in the twenties and thirties of this century, when arose *The Voluntary Controversy*, begun by Dr. Andrew Marshall's famous sermon in 1829. There were minor engagements in this great campaign, such as the rising against the hateful Bible Monopoly, headed by Dr. Adam Thomson of Coldstream; the resistance offered to the Establishment's scheme of Church Extension, which sought to cover Scotland with new churches to be endowed by the State, dissenting places of worship being ignored and in intention doomed; the movement for abolishing the test of subscription to the Confession of Faith on the

part of lay Professors in our Universities; and the uprising, not yet forgotten in this city, when men went to prison and suffered the spoiling of their goods, because, like the Synod of our Church, they refused to pay the Annuity Tax as being an inroad upon conscience. But all the time the main contention was that State establishment and endowment of religion are scripturally indefensible and also a civil wrong; and it was this great struggle—whose end is not even yet—that educated our Church in its various branches, not merely to see the wrong, but also to grasp the right, to hold the positive element of the sufficiency of the liberality of Christ's children for all the purposes of the maintenance and expansion of Christ's Kingdom. But the Voluntary Controversy did far more:—It educated us, and it educated the nation into a liberality not only of gift but also of thought and of temper, and thus made a very large and potent contribution to the cause of freedom and progress.

'If we pursue our survey a little further, we find that our Church has done much for *Education*,—the very element of freedom—not merely by imparting it, as she did so largely and so well, but also by guiding it and informing it on a larger scale. As to religious instruction we have sounded a clear note ever since 1839, holding that the provision of this is an obligation resting on parents and the Church, and on them alone. Would that in the early seventies our public action had been in closer accord with our declared principle in this matter! Then would our present-day most urgent

need for week-day spiritual instruction by spiritual men have been nearer fulfilment.

'To mention only one other department, our Church's influence has been cast very largely upon the side of *Temperance*, which is truly the very token of freedom. In the earlier days of the movement, when advance was sought in general and undenominational lines alone, as well as when in these last days we to this added denominational activity, the mere mention of names like those of Dr. John Ritchie, Dr. William Reid, and Principal Cairns of Edinburgh, of Dr. William Ritchie of Duns, and of Mr. James A. Johnston and Dr. Joseph Brown of Glasgow, is enough to show how large a contribution our Church has given to progress in this great concern.

'While we may thus claim that our Church has largely and directly contributed to national and social progress from the very fact that freedom has inspired our principles and shaped our policy: there are yet *indirect* contributions that we have made, which if more difficult to state are none the less real. Much might be said of our influence through the migrating of our sons, carrying their principles and instincts to England and Ireland, to Canada and the United States, to Australia and New Zealand,—a stream that began in the early days of the Secession. If Calvinism has been the great bone-forming power in modern history, we may surely claim that our principles have added some iron to the blood of our stock.

'But again, we do think we have given a lesson in *Tone and Temper* in our day. In our contendings we may claim that we have been disinterested. Never have we asked anything for ourselves or even for Presbyterianism, at the cost of our brethren the Congregationalists and others. Indeed in many of our struggles we have found our natural affinities not even in the Evangelicals before and after the Disruption so fully and cordially as in the Independents at our side. And, too, we have tried to be magnanimous and unsectarian. We are abundantly used to being ignored and frowned upon: we know, especially in country districts, what persecution is. But these things, if they have burnt our principles into our very souls, have found us quite content to be despised and thrust aside, *if only our principles make headway.*

'Then again, we do think we have added somewhat to the common stock of *Christian Character.* The intense grip of the Secession is not slackened yet; the wide outlook of the Relief is not shrunken yet. But the men of character in country districts and in busy centres who have been the glory of our Church, would be the first to own that the Christian character can in its beauty and in its strength be found nowhere but as a fruit of the glorious doctrines and facts of God's grace. A Church that does no more than preach a full gospel with power and faithfulness, makes in so doing, though it should do nothing more, the very largest contribution to national and social progress. And in our Church we have found that it has been solely Christ's

truth that has made us, and has made us free, and has made us eager that freedom should prevail among men.

'And now a closing word on *The Outlook*. For us it is distinctly hopeful. Our principles have gained large acceptance. And we ourselves, by our proved willingness to discard the outgrown, and to welcome fresh views of truth, have no small part of the future in our hands. But there is much to be done. The positive side of freedom urgently needs development. The problems of national and social progress are rising in fresh forms and in greater volume and complexity than ever. How are these to be met? First of all, set men free. But then, weight them with Christian character. We are forced to build heavier locomotives and to lay heavier rails for the needs of our day; and so we need a weightier Christian character to meet the national and social needs of our time, if there is to be further progress. For it is never votes that prevail; it is principles held with conviction by men of weighty and Christian character. And for this we are driven back, and we gladly go back, to God's high grace. We would exalt God as Sovereign; and we would, like John Knox and all the glorious company of God's witnesses, so fear God that the fear of man shall die in our hearts. Let our care be principles; God will then shape policy. We would so teach our children,

"That they might set their hope in GOD, and suffer not to fall
His mighty works out of their mind, but keep His precepts all."'

The Rev. Dr. ALEXANDER WHYTE, Edinburgh, said:—

'Mr. Chairman,—At this late hour of the night I am not to attempt to make a speech; but I have a practical step, as it seems to me, of great importance, to propose. I want the Moderator of your Synod to perform a grand act of synodical gratitude to Almighty God for His great goodness to your united and prosperous Church. I want your Moderator, in the name of the God of peace, and in the spirit of the God of peace, to send a brotherly letter to the Moderator of the General Assembly of the Church of Scotland, and another similar letter to the Moderator of the Free Assembly, asking them and their Churches to unite with him and with his Church in taking a great and a sure step towards one another; and thus towards the union of the three Churches. Let him propose that a universal interchange of pulpits be appointed for Sabbath, the 20th day of June next, the Sabbath celebration of Her Majesty's great Jubilee. Let every minister in Scotland preach in his neighbour's pulpit on that day; let us all be one denomination for that one Thanksgiving day. And, then, if that would be good, then this would be still better. Let the Synod and the Assemblies appoint that the 20th of June be observed as a universal Communion Day throughout Scotland. And in every parish in Scotland let all the ministers assist one another on that day and communicate with one another. And, as far as it is possible, let all the people also of the three Churches sit down together that day at the same Lord's Table. Sir, as sure as you are sitting there, if

your Church does that, and if she gets all the other Presbyterian Churches to do that with her, before that Sabbath sun sets, the kingdom of Satan will have received a blow from which it will never recover again in our God-beloved land. Sir, that day so spent would go far to root out all our ignorance of one another, all our prejudice against one another, all our suspicion of one another, and all our ill-will at one another. Those works of darkness among us could not possibly survive a Sabbath so spent. That would be an act of national religion also, such as our land has never seen its equal since Scotland was a nation and had a religion. And I greatly misread and misunderstand the gracious heart of our Sovereign if she will hear anything that week that would be so sweet as such news would be about her Presbyterian subjects in Scotland. And I still more misread the gracious heart of our Saviour if He would not see of the travail of His soul that day in His Church in Scotland as never before. Do it, sir! Be bold and believing enough to do it; and the whole Church of Christ will ring with it. And you and your Church will bear away the blessedness of the peace-makers, for you shall be called the children of God.'

WEDNESDAY, 5th MAY

MISSIONARY MEETING IN THE FREE ASSEMBLY HALL

In the evening a Jubilee Missionary Meeting was held in the Free Assembly Hall, when the Rev. JAMES RENNIE, Glasgow, presided, and there was a crowded attendance.

The CHAIRMAN said that in regard to these Jubilee celebrations, he could not help expressing his delight —and he was sure he also expressed the delight and the satisfaction of the present Moderator of the United Presbyterian Church, of his brethren in the ministry, and of office-bearers and members of their Church—at the spirit that had been manifested by their Church on this occasion. He did not envy any man who had been at these Jubilee meetings whose heart had not been moved thereby; and it was not only the meetings, but, as he had felt in looking at those great gatherings in their hall in Castle Terrace, it was what lay behind the meetings. These were just the manifestation of a deep and growing interest, not only in their Church as a Church, but, he believed, of increased and increasing interest in those great Scripture principles to which all through its history their United Presbyterian Church had attended. He proceeded to state that he witnessed the great Disruption of 1843, when their brethren of the Free Church left—should he say for good and all?

—the State Church, and marched down to Tanfield Hall. In 1847, when he was a student in their Divinity Hall, he marched once more down to that historic Tanfield Hall—about the most unecclesiastical building in the whole city of Edinburgh—and he was present on the occasion when the glorious union which they were celebrating just now took place. One delightful feature to them all in these Jubilee meetings had been the warm sympathy that had been shown to them by almost every section of the Christian Church in Scotland and other countries. While they had not had any deputation from the Established Church, he thought he should take notice of the very kind and cordial letter from Dr. Scott, the present Moderator of that Church, apologising for not being able to attend the conversazione which the Lord Provost and Magistrates of Edinburgh were kind enough to give them. Did it not augur well that, when they were celebrating a union, some of their Jubilee meetings were taking place under that roof of the Free Church, and only a little bit over the way from the Assembly Hall of the Established Church?

The Rev. Dr. WILLIAMSON of Belfast delivered an address on *Spiritual Life and Home Work.*

Dr. WILLIAMSON said his subject was annotating, as it were, the opening chapters of the Acts of the Apostles, namely, Prayer, Pentecost, Life and Work, a subject appropriate to be thought of, studied, and prayed over by the great United Presbyterian Church at this period of her history. Her life and all true progress is in these

things. The United Presbyterian Church is beginning, as it were, to open up a new chapter of life and work for Christ and the world. Power must precede action and life precede work, and the measure of the power will be the measure of action. The kind and quality of the life will determine the kind and quality of the work done. Jesus says, 'All power is given unto me.' There is no limit to His power. The forth-putting of this power is *in and through the Church*, and the measure of spiritual life in the Church is the measure of power put forth by Christ in subduing men and nations. And the Church and its individual members are responsible to God for the measure of life in it. There is a continual tendency in some to draw life and activity in Christian effort from other sources, from rites and ceremonies, from opinions and creeds, from intellectual efforts to set forth truths with excellency of speech, from appeals to culture and æsthetic taste, from extravagance and buffooneries in the pulpit, and from multiplied organisations and lettered societies! Pentecost is the ideal and normal state of the Church. The Church in early days was helpless without Pentecost, and equally so now. The power of the pulpit is the power of Pentecost and that solely, yet how weakly is this realised, how feebly acted upon! Preaching without the Holy Ghost is plough ing the sands. The Holy Ghost is the want of the hour in all the Churches.

And as regards home-work by a Church so filled with the Spirit, wherever there is life there is motion,

and the measure of spiritual activity indicates accurately the measure of our spiritual life. There is perhaps no truer indication of life than the desire and effort to communicate to others the knowledge and life we ourselves have received. This is seen in the history of the first disciples, in the woman of Samaria, and in the dispersion of the disciples by persecution. This home-work is our first work to which our Master calls us; the first for the Churches. It is imperatively necessary; how greatly needed is it for our cities and throughout our land! Go through the streets and lanes of our great cities, survey the sweltering masses sinking deeper and deeper in the mire of sin; think of the flaring gin-palaces and saloons and gambling-hells, and the gilded impurities and villainies of polite life! and, say, apart from the promises of God and the salt of the gospel, may we not well fear that England may sink under the weight of all this corruption, as Nineveh and Babylon and Greece and Rome? What shall prevent it? What can save our land; nothing but this home-work under a fresh, a greater, a wide-spread effusion of the Holy Ghost on all the Christians and in all the Churches.

The prosecution of this home-work with increasing energy is necessary for the sake of foreign missions, because active and combined and successful home-work is the condition of all successful foreign missions. But how shall this home-work be wrought, and with least waste of power? By each congregation, in united effort and organised order. People have failed to realise the

great truth, and to act upon it, that to every member the Master's call is, 'Son, go work to-day in my vineyard,' and not to the ministry alone. And on the other hand among ministers a conviction became pretty prevalent that no special work of reviving power among Christians, and no conversion-work among the unsaved were to be looked for, in large measure, unless under the labours of some evangelist. The drawbacks and dangers of such labours are that they cannot be carried on in a desultory way; and ministers and congregations being led to expect conversions with such services, the faith and expectation of blessing under the ordinary sanctuary services are dulled. The centre of such widespread work must be the pulpit, and its work must be carried on by the whole congregation, the minister and office-bearers leading in the van.

This home-work is the beginning of all blessing; as it is prosecuted and prospers, all other work shares in the blessing. The United Presbyterian Church has been very conspicuous among the Churches for her labours in the foreign field. If in this year of Jubilee, under the power of the Holy Ghost, a new crusade should begin by all her ministers and people to win Scotland for Christ, she would then go forth with a zeal and a power in the foreign field which would cause, in comparison, all former efforts to be forgotten. Scotland knows, and would not willingly forget, but gladly cherish, the remembrance of what she owes to the Erskines and Wilsons and Moncrieffs and Fishers, in testifying for Christ in the dark and troublous times,

and in pressing the pure gospel when it was wellnigh banished from the land. All honour to the Marrow men! They were the salvation of Scotland in those dark days. Many a prayer is ascending to heaven from within and without her borders that this year of Jubilee in the United Presbyterian Church may be to her as the beginning of days, ushering in a season of Pentecostal power under which she shall become more and more a blessing to Scotland and to the world!

The Rev. H. L. MACKENZIE, Swatow, Moderator of the Presbyterian Church of England, gave an address on *Foreign Missions*. He, at the outset, said the Jubilee of the United Presbyterian Church appealed to him and other foreign missionaries because they had for many years looked to that Church as being in the very forefront of the work that they were engaged in, and as prosecuting with zeal and liberality the great cause of foreign missions. The work of foreign missions simply meant the sending of the Gospel to those lands that had it not; and to every Christian heart, surely, that needed no argument to enforce it. What they needed was to lift up their eyes and look to the great heathen fields, where millions of their fellow brethren and sisters were still without the knowledge of God. They valued highly the work done at home, where all manner of Christian agencies were at work, but in heathen countries there were millions who had not the chance of hearing the Gospel unless they sent it to them. Speaking of the work done in China, he

said it was by far the largest of the mission fields. In it were 300 or 400 millions of people, proud of their ancient history, literature, and civilisation; and missionaries had a magnificent and difficult work to overthrow the heathenism, idolatry, and ancestral worship of that land. Ninety years ago the first Protestant missionary went out to China; he was a Presbyterian—Robert Morrison—sent from the London Missionary Society. At present there were in China from 70,000 to 80,000 communicants in connection with the various Protestant missions at work, and there were also 700 or 800 congregations supporting the native ministers placed over them. The longer missionaries were engaged in that field, the more they were encouraged by the results they saw. By far the larger number of the converts had had to run the gauntlet of bitter and severe persecution. Those who spoke of Christian missions as being a fallacy, and of converts as being hypocrites, did not know what they were speaking about. Missionaries were not a bit discouraged by the criticisms sometimes offered to their work. They believed that the Lord originated and directed it, and taught them by their mistakes and blunders.

The CHAIRMAN, referring to the foreign representatives who occupied seats on the platform, remarked that art critics sometimes said of a picture, 'There is a fine note of colour introduced—which greatly enhances the picture.' They had, enhancing their magnificent picture in that hall, a very fine note of colour.

Brief addresses were then delivered by the Rev. J. M. M'Donald, Riverside, Jamaica, who conveyed the cordial greetings and hearty congratulations of the United Presbyterian Church's eldest daughter, the Presbyterian Church of Jamaica; the Rev. E. E. Ukpabio, Adiabo, Old Calabar; Mr. Candlish Koti, Tutura, Kaffraria; the Rev. Liu Chien Yao, Moukden, Manchuria, China; and the Rev. Devi Ram, Ajmere, Rajputana, India.

The address of The Rev. Dr. HASTINGS, Edinburgh, was on *The Responsibility and Duty of the United Presbyterian Church.*

'It must by this time have become apparent to all who have listened to these Jubilee addresses that the United Presbyterian Church has a history of which we have every reason to feel proud. It has its roots deep sunk in a grand historic past. It is the precipitate of the moral and intellectual contendings of over one hundred and sixty years. Many of these controversies are not perfectly intelligible to the present generation. The atmosphere in which they were enswathed has evaporated. The most brilliant "historical imagination" always fails to reproduce something that yet materially affects the estimate of an event or of a period. We cannot divest ourselves of the influences of the intervening years. These have brought about changes, the greatness of which it is difficult to realise. A spirit of easy tolerance — not to say latitudinarianism — has passed over the community. A hatred of controversy,

especially ecclesiastical, has taken possession of many breasts. For these and other reasons it is far from being easy to place ourselves in the midst of the exact historical circumstances, so as rightly to gauge the value of our fathers' work.

'We can hardly avoid a smile as we read of the frequent divisions and sub-divisions in the limited arena of the early Secession movement. We have difficulty in recalling the precise points around which they revolved. We have forgotten the proper names that signalised the various disruptive exploits. And if we remember the briefer designations by which they, then and afterwards, became currently known, it is largely because they have been immortalised in our country's literature. Yet each of these historic words represents an important *principle*, which has worked its way into the very warp and woof of our ecclesiastical constitution. The United Presbyterian Church is what these several movements made it. And the great responsibility and duty that rests upon the Church to-day is to find out, as clearly and definitely as possible, what these principles are, and to see that they are not lost sight of in any future contingencies that may arise.

'Looking back, then, upon the past, and taking special note of the causes of division in our Church's history, what would we say were the outstanding things for which our fathers contended, and that have now passed into the blood and bones of their ecclesiastical children?

'I. *The Rights of the Christian Conscience.*—What led

to the earliest Secession movement in 1733? The determination, on the part of enlightened representatives of the people, that there should be no vested interests in the selection and election of Christian teachers; that neither persons nor Acts should be allowed to interfere with the inalienable rights of the members of Christ's Church in the sacred domain of religion. The humblest congregation of Christian believers possessed the divine prerogative of saying who was to minister to them in holy things. Those in whose hearts the fire of a new divine life had been enkindled were the best judges of the kind of preaching that would most effectually meet their need. No hireling, that cared not for the sheep, could be tolerated, if a true shepherd were anywhere to be found. All who, through the preaching of faithful men, were beginning to feel the warm vivifying breath of the Spirit of God, awoke to the necessity of having a direct share in the choice of their pastors, as a *sine qua non* of the religious life.

'We in these later days can hardly appreciate the greatness of this contention—so long accustomed have we now become to the exercise of this privilege. But at a time when it was lightly esteemed, when the vision of the inherent rights of the Christian conscience began to dawn upon the minds of the noble men who gave to it at last such self-denying expression, a new era was begun in Scotland. One of the eternal principles of the Word of God was discovered and laid bare. Men for the first time caught a glimpse of the essential dignity of Christian manhood, and stood erect upon

their feet as Christ's freemen. And our responsibility and duty is unquestionably to see that nothing dims the brightness of that great contention, or interferes with its practical working in the religious history of mankind.

'II. *The Spiritual Independence of the Christian Church.*—There came a time when our fathers had to

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face the question of Cæsar *versus* Christ. The true functions and sphere of the civil magistrate had to be settled once for all. Was the sword of the State to be hung side by side with the sceptre of the Saviour? Were men in taking a simple oath of fidelity to human laws to forego their divine rights, and place themselves

under the jurisdiction, in matters ecclesiastical as well as political, of the powers that be? It may seem to us a small matter on which to split up a Church into two opposing factions to refuse to say, when enrolled as a burgess: "Here I protest before God and your lordships that I profess and allow with my heart the true religion presently professed within this realm, and authorised by the laws thereof"; lest it may seem to compromise the enfranchised conscience—but the germ of the entire controversy, that to-day has assumed such vast proportions, lies just there. Our fathers clearly saw that it would have to be settled sooner or later, before "the true religion" could make headway in Scotland, or in any other land. It dealt with the fundamental principle of the kingdom of God, and the manner and method of its furtherance in the world. They discussed the question soberly and seriously, in the spirit of Christ, in the light of revelation, and with the whole trend of human history as their guide. Subsequent discussions have only made the issues clearer; and now, as we stand fronting the duties and responsibilities of the future, there is nothing that we are surer of than the spiritual nature and essential independence of the Church of Christ. That has been inwrought into the fabric of our denominational history. It has been confirmed and illustrated in a thousand ways. Other denominations, starting from radically different premises, have swung round with amazing unanimity to our conclusion. The religious future of Christ's Church in Scotland is largely bound up with the triumph of this cause. It takes us behind

all the wretched wranglings that embitter the hearts of so many Christians, and brings us into touch with the very Spirit of Christ. This principle, therefore—the product of so much thought and travail—which for more than a century it has been our distinctive mission to declare and to defend, we simply *must not let go.*

'III. *The Voluntary Support of the Christian Ministry.*—Throughout its entire history our denomination has relied on the ability and willinghood of a Christ-loving people for the maintenance of its ordinances, and the extension of its work. It has emphasised the twin-statements that "he that is taught in the Word should communicate to him that teacheth in all good things"; and that "they who preach the Gospel should live of the Gospel." It has all along recognised, that, in proportion as men are brought under the power of the truth, will they be disposed to impart freely of their substance for its support. The essentially spiritual character of the Church involves, as a necessary inference, the duty of its voluntary maintenance. And experience has proved that the principle is practicable as well as scriptural and just. The present prosperity of United Presbyterianism, at home and abroad, is a standing evidence of its adequacy and efficacy. It has received in recent years a striking and conclusive confirmation in the rise and progress of a sister Church. It is increasingly invading, with most happy results, the opposite camp, and slowly but surely paving the way for final surrender to its claims. And the reflex influ-

ence of this important principle upon the life of the people, in intensifying their interest, and deepening their devotion, and promoting a feeling of unity and brotherhood, has been simply incalculable. No: this is another of those lessons, beaten out on the anvil of realised experience, that, having once learnt, it is the Church's duty and responsibility never to forego.

'IV. *The Fulness and Freeness of the Gospel Offer.*— We can scarcely imagine the religious condition of the inhabitants of this land during the cold and dreary reign of Moderatism. The ministers of the Church had no real Gospel; and the people, bound hand and foot by a rigid ultra-Calvinism, were scarcely able to breathe. Both ministers and people must have been "like them that dream," when they found themselves emerging from this stifling atmosphere, and beginning to fill their lungs with the pure free air of heaven. From the first the Secessionists were distinguished by their warmer style of preaching, and their closer application of Christian doctrine. To the fathers of our Church, Dr. Chalmers once said, "Scotland owed the continuance of the lamp of evangelical truth, after it had been wellnigh extinguished in the Church of Scotland." No little share of that result is due to Gillespie of Dunfermline, and the younger Boston, and the other founders of the Relief, who were in conspicuous sympathy and accord with all distinctively evangelical movements.

'It was not, however, till the days of the Atonement

Controversy that the air was finally and for ever cleared; and men felt at liberty to proclaim "the love of God to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and the free offer of salvation to men without distinction on the ground of Christ's perfect sacrifice." It was a new and blessed truth to be able to declare that "God is not willing that any should perish, but that all should come to repentance"; and also "the responsibility of every man for his dealing with the free and unrestricted offer of eternal life." For the part which it has played in securing for the Scottish nation this priceless liberty in Gospel preaching; and for being the first to embody it in a Declaratory Act, that has given untold relief to multitudes of Christian consciences within its borders, our Church deserves the utmost gratitude and praise. And amid all the changes that are now sweeping over the community, in the face of decided retrograde movements in many quarters, the duty and responsibility will ever remain of keeping in the forefront of our preaching and teaching this large and liberal Gospel of the grace of God; of setting it forth in all its fulness and freeness; and of pressing it home upon the hearts and consciences of men as "sufficient for all, adapted to all, and offered to all in the Gospel."

'V. *The Manifestation of a Noble Catholicity.*— Nothing is finer, or more apparent in the entire history of our Church, in both its main divisions, than the way in which our fathers steadfastly maintained their

essential oneness with their brethren. Far from severing themselves from the mother-church, when driven from her doors, the four founders of the Secession formally declared "their adherence to the principles of the true, Presbyterian, Covenanted Church of Scotland, in her doctrine, worship, government, and discipline"; and made their appeal "to the first free, faithful, and reforming General Assembly of the Church of Scotland." It was ever their contention that the Church in Scotland had forsaken them, by departing from her principles, not they who had forsaken it. It was the furthest possible remove from their thought to sever themselves, in spirit or in purpose, from their Christian brethren. Gillespie's position was still more clear. "I hold communion," he said, "with all that visibly hold the Head, and with such only." It was therefore to be expected that, when two of the sundered bodies came together in 1820, this principle of catholicity should have fitting expression, and accordingly we find the United Secession Church declaring in its published testimony that "it must be remembered that we form but a very small portion of the Church of Christ; that His cause is not confined to our society; and that we ought to endeavour to promote His interests in every part of His widely-extended kingdom."

'How much Scotland owes to this catholic spirit fostered in our Churches will never be known "till the day doth declare it." You will look in vain, through all the controversies of those stirring and stormy times, for any manifestation of it elsewhere. And that precious

heritage from the past we must transmit unimpaired to the future. This is unquestionably another of those responsibilities and duties that we must fulfil—to keep alive in our hearts the essential brotherhood of believers; to foster Christian charity among all true lovers of the Lord; while not bating jot or tittle of eternal principle, to "speak the truth in love"; and, as we have begun the good work of healing the breach of the divided Presbyterianism in our land, to steadily cultivate and diffuse the spirit that alone will make it possible to have "one united, free, missionary Church for Scotland, through which all the nations of the earth shall be made glad."

'VI. *The Magnificent Spirit of Missionary Enterprise.*—This is our crown of glory, of which no man can deprive us. If interest in foreign missions be the "article of a standing or falling Church," we have just cause for rejoicing that our claims have been so abundantly vindicated. Not in any spirit of proud boasting, but with a gratitude unspeakable and full of glory, we point to-day to our prosperous mission stations in so many quarters of the heathen world, to the no inconsiderable numbers of tested converts, and to these conspicuous first-fruits of the glorious harvest of humanity redeemed, and become the instruments of promoting the glory of God. To stand next to the highest—in respect of our resources—in carrying out our Saviour s parting commission; to find the interest of our people in the conquest of heathenism steadily increasing; to

enter into sympathetic relation, not only with our own, but with all true missionaries of the Cross in every land, and thus feel the throbbings of the yearning heart of humanity—all this is to understand the mind of Christ, this is to share in His boundless compassion for the "scattered and distressed," and help to bring about the triumph of His great redeeming work.

'Is not this our heaviest responsibility and most paramount duty? Is it not also our greatest privilege and joy? Can we allow this Jubilee occasion to pass without a renewed consecration to the most glorious of all enterprises—the subjugation of the world for Christ?

"May the hour
Soon come, when all false gods, false creeds, false prophets
Demolished, the round world shall be at last
The mercy-seat of God, the heritage
Of Christ, and the possession of the Spirit!"'

In addition to the meetings already recorded, there were two Zenana Meetings held in the Free Church Assembly Hall on Thursday afternoon and evening. Miss ADAM presided over the former, and the speakers were Mrs. JAMES GRAY and Miss L. H. ANDERSON of Rajputana; Mrs. W. RISK THOMSON, Old Calabar; and Rev. J. WEBSTER, Manchuria. Rev. Dr. John Smith presided over the Evening Meeting, and addresses were given by Miss RUTH ROUSE, Girton College, Cambridge, and Native representatives from the Mission fields. And on Saturday afternoon there was a *Children's Jubilee Missionary Gathering*, presided over by Mr. Duncan M'Laren, Chairman of the Foreign Mission Board, when addresses were given by Native representatives from the Mission fields. All these meetings were largely attended, and full of deep interest.

SABBATH EVENING MISSIONARY MEETING.

Owing to the place given to the native representatives of the Foreign Mission Churches at the Wednesday evening meeting, it was impossible for any of the Missionaries at home on furlough to be included in the programme for that evening. But what had the look of a defect in the arrangements became the occasion of a greater gain. The double missionary meeting on Wednesday evening was supplemented, and the Jubilee Synod signalised by an additional missionary meeting which was held on the Sabbath evening. The Synod Hall was filled again to overflowing, many standing patiently through the long hours to hear the messages of the Missionaries from our foreign fields. The chair was occupied by the Rev. James Buchanan, Foreign Mission Secretary.

The vast audience struck the keynote of praise in the 98th Psalm, 'O sing a new song to the Lord, for wonders He hath done;' and after prayer offered by Dr. A. R. MACEWEN, Mr. BUCHANAN said :—

'I am sure you will all agree with me in thinking that our Jubilee meetings would have been quite incomplete if we had not had an opportunity of hearing from our Missionary brethren who are at home on furlough some account of the work that is being carried on in our various Mission fields. We have a large number of these brethren at home with us at present, and we would gladly have heard them all, but within the limits of one meeting that is impossible. We hope to have the privilege of hearing some of them again: but we shall have this evening each of our principal Mission Fields represented, and five of our Missionaries will tell us how the Gospel wins its way.

'With such a programme before us, it would be altogether unbecoming in me to take up more than a few minutes of your time. There are three points, however, to which I ask your attention:—

'1. Consider for a moment, first of all, what the past fifty years tell of the advance of our Church in Foreign Mission Work. Fifty years ago that work was not much more than begun; but the work has grown steadily from year to year.

'At that time we had thirty missionaries doing our work in the Foreign Field; now we have one hundred and fifty. We had then about forty small congregations formed of the converts from heathenism; now we have one hundred, and some of them large and vigorous and able to support themselves. Then we had between 4000 and 5000 members in our Native Churches: now we have upwards of 21,000. In the early years of the half century we speak of, we had but one Native Pastor —the accomplished and devoted Tiyo Soga in South Africa: now we have no fewer than twenty, and several of these you now see on this platform. Then, the Native Congregations could only raise about £2000 for all purposes: last year they raised nearly £17,000; —and in regard to the Missionary interest in the Church at home—while fifty years ago the Church contributed between £3000 and £4000 for the work of extending the Gospel, during the year just ended, no less a sum than £51,000 has come into the Foreign Mission Treasury.

'Has all this giving and working for the extension of

the Gospel abroad weakened or hindered the Church in her work at home? On the contrary, has it not been during the past fifty years that all our great Schemes for strengthening the Home Church have been organised and established? Our efforts to carry the Gospel to others has brought back a rich blessing upon ourselves.

'2. Another remark I have to make is that the year just closed has been the most remarkable year in our Missionary history—1079 have been added to the membership of our Native Churches—a larger addition than in any previous year, while the Missionary income has exceeded by £12,000 the income of the year preceding. And if you take the trouble to read the report that has this year been submitted to Synod, and the communications that appear from time to time in our *Record*, you will be able to form some idea of the mighty impetus that has been given to the work during the past year. Why, the reports from Manchuria alone read like a second Acts of the Apostles. One of our Missionaries writes: "It is no exaggeration to say that hundreds are anxious to join the Church, where ten years ago there were only units. There can be no question of the existence of a very wide spirit of inquiry at the present time, and a great opportunity of preaching the unsearchable riches of Christianity to a willing, eager multitude." The fields there, as well as in our other Missions, are white unto the harvest.

'3. I have only another remark to make. Jamaica, as you know, is our oldest Mission field. During the past

winter I was privileged, along with other two brethren, to visit that Mission field. We examined every detail connected with the Mission, and the three of us were entirely of one mind in the conclusions at which we arrived and the estimate of the work which we were led to form. With reference to our Missionaries, we have a body of men there for whom we have reason to give devout thanks to God—men who are most earnest and persevering and self-denying in their labours—men who have won the confidence and love of their own people, and the esteem and respect of the whole community.

'Our United Presbyterian Church has been honoured of God to do a great work in Jamaica. Our Mission there has proved itself a most important factor in developing the religious life of the people. It has become already a well-organised Church. It has taken root in the soil; a number of native pastors are already enrolled in the ranks of its ministry, and we have an excellent specimen of the native ministry present with us now. We look forward to the time when it will become still more completely a native Church—the Church of the people—gathering in to itself all their sympathy and their energy, having its affairs administered by themselves, and being supported more and more largely by their own contributions.'

The first speaker was Dr. W. Y. TURNER of Jamaica, and he told of the advance of that island, educationally and financially, within the last fifty years; this year their Church income being £8400, and the mission offering alone £1000. Dr. Turner recorded the thanks of the

Jamaica Presbytery for the visit of the deputation, and spoke in warm words of the good done by such visits. Then he gave an interesting account of the mission work among the East Indians, of whom there are some 14,000 in Jamaica, and of the establishment, after two years' work by East Indian Catechists, of East Indian Churches. In the Rev. William F. Martin, formerly of India, they had the very man they needed as superintendent of the Mission. The people appreciate the work; one man offering land for schools, and even vacating his own dwelling-house until they could be built. It was difficult to tell such a man that they had not the money to build schools. But the great need was *funds*; the people of Jamaica were doing what they could, but they still needed much help from the Home Church in this work which they had undertaken, and could not give up.

After the singing of the Jubilee Hymn, the Rev. W. Risk Thomson, Old Calabar, gave an interesting account of progress there, and more specially of the Industrial Institution at Duke Town, over which he presides. Many people, Mr. Thomson said, think that only now has the Church got on the right track, and in the establishment of industrial schools she has taken the first step towards civilising the people. But it was the splendid work begun by Waddell, Anderson, and Goldie, and continued by devoted men, who have given their lives in the cause, that made the present Institution possible. It could not have been begun sooner. Until Christianity came, and abolished the cruel practices every-

where reigning, it would have been impossible. Mr. Thomson gave interesting details of the working of the Institution; the girls being trained in domestic economy, and educated as teachers; the boys taught housework, trades and agriculture. Promising children are brought from all parts of the country, and the work has been so successful that the Board is already considering the wisdom of extension. He told of the warm appreciation of the Consul-General of the benefit of the Institution. He gave, too, the testimony of a Benin Chief, to whom he had gone in person to carry the Gospel message. This chief, though a heathen, acknowledged that if our Mission had been in his country the recent massacre would never have occurred. The Institution is essentially a *Christian* institution; it gives the artisan missionary the opportunity of a strong Christian influence, translating the Gospel into daily work which the people can understand. Mr. Thomson closed with the oft-repeated, but still so sadly needed, appeal for more workers in that land.

The collection was now taken, and it was announced that the offerings for foreign missions at the various missionary meetings amounted to about £380.

Another hymn was sung, and then the Rev. P. L. HUNTER, Kaffraria, told of the work in which he more immediately participated. The plough had gone deep into the ground in Kaffraria, to prepare the fields for the sowing of God's seed. The early missionaries sowed the seed in tears and perils, and we are reaping the fruit of their sowing. The native membership is

now over 6000, and nearly all the native evangelists are maintained by the native Church. At Gillespie Station, where Mr. Hunter now ministers, he told of the seed sown seventy years ago in the heart of a poor Fingo Bush girl, rescued from a band of Zulus. To-day the grandson of that girl is a native evangelist, his sister a Bible-woman, and six members of that same family are actively engaged in Christian work in the district.

The Rev. JAMES GRAY of Rajputana followed. The year 1847, he said, found Rajputana still in unbroken heathendom. It was the Mutiny ten years after that which first drew the attention of the Church to India; and Rajputana was chosen two years later as their field of labour. Mr. Gray spoke in cheering words of the fruits of the mission, and of the many blessings contact with European Christianity had brought to India. The people now gladly accepted reforms in social customs, and even in religion. Our ideas of God met their views, but many stopped short at Christ. And here was given a solemn word of warning as to our responsibility towards India. We acknowledge our responsibility as a Government in providing for the physical wants of its people, but do we recognise our responsibility with regard to their spiritual needs? The Christian civilian as well as the Christian missionary is needed there, and we trust that the inspiration of this Jubilee year in our own Church may result in higher standards of zeal and consecration at home which will spread to India.

The last speaker was the Rev. JAMES WEBSTER, just arrived from Manchuria, and full of the enthusiasm of his wonderful work. He told of the small beginnings, twenty-five years ago, of the various stages of growth, and of the planting of the native church in Moukden, now ministered to by his dear friend, Pastor Liu. The Irish Presbyterian and the United Presbyterian Churches had, happily, united their forces and become one just before the war broke out, and all missionaries were ordered away. They went with heavy hearts and great fear for the infant Church in Manchuria. 'But we had forgotten,' said Mr. Webster, 'that God was in heaven and could keep His Church without us. These two months of separation did what ten years of work could not have done. What a welcome we got when we returned! The converts were all there, and *more than all*, and they had learned to stand alone.' Since then the work has never ceased. Even since landing, Mr. Webster has letters from his colleagues telling of hundreds of converts claiming baptism. Never was there such a splendid opportunity in China. Everywhere people want Christianity. Why are there not more ready to carry it? We must give our gold, our sons and daughters, *ourselves*, and soon the glad cry will be heard, 'The Cross *has* won the field.'

After singing a doxology the benediction was pronounced, and the great audience separated.

The Synod closed on Tuesday, 11th May, when the Reverend the Moderator, DR. HUTCHISON, gave the Valedictory Address:—

'Fathers and brethren, it only remains to me now to close this very memorable Synod by the customary address. Let me say, first of all, what I had no opportunity of saying at the beginning, that to preside over this venerable Court has never at any time been my ambition. Till recent hints suggested to my mind the possibility of my being called to occupy so high a position—the highest in your gift—it had never even come within the range of my most visionary thoughts. None the less, as your brotherly kindness has laid this honour upon me, I have accepted with all the gratitude of my heart—a gratitude, however, which was not unmingled with self-distrust and apprehension. I have at all times been an interested and loyal member of our Church-courts; but at no time have I been, strictly speaking, an ecclesiastic. My tastes have invariably and steadily set in other directions. I consequently feared that my inexperience might prove detrimental to our common interests. But I have had the comfort of relying, as I knew I might, upon the wise guidance of my friends, the clerks, and my esteemed predecessors in this chair. I have also trusted, and that not in vain, to your generous and helpful forbearance. I now delight to think that no mishap has arisen from my tenure of office.

'The year of our Church's Jubilee has been anticipated with eager interest by us all. It will be looked

REV. JOHN HUTCHISON, D.D., MODERATOR OF SYNOD

back upon, I doubt not, with ever-increasing interest not only by us who have joined in its joyfulness, but also by those who follow. To have my name, therefore, thus associated with a Synod so unique is more than the crown of my ministerial life. None the less, I feel deeply that for me the Latin adage *Honos propter onus*, has assumed a new meaning. The honour I have received at your hands is equalled only by the burden of responsibility it entails. As a schoolboy I remember the happy union of the Secession and Relief Churches —the enthusiasm it evoked even in the youngest breasts. I vividly recall some of the noble men who took prominent part in its celebration. Their friendship in succeeding days I have had the privilege to enjoy. Like many others in this Court, I have lived through those fifty years, more or less familiar with the main incidents which have gathered around them; and now that this section of our Church's story is closed, I may justly call upon you to say, "The Lord hath been mindful of us, He will bless us." Our Jubilee, we must never forget, can become profitable to us only when its backward glance of gratitude is also a forward glance of pledge. The word is the outcome of the Hebrew practice of periodic resting. But to us it must also mean a call to renewed activity. The Christian Jubilee must be the joy, not of rest, but of effort. Thus alone can we be blessed in our deed.

'We have had a series of meetings of unexampled magnitude and also of unexampled variety. Brethren of sister churches—telegrams of congratulation from

many quarters both at home and abroad, have all brought us into close contact with regions and spheres of work beyond our own immediate surroundings. Such generous greetings have been a comfort to our hearts and an incentive to our zeal. Words of unmerited praise have indeed been uttered by over-indulgent friends—words of undue self-praise have even fallen from ourselves. But to these we have listened, I trust, with a right sense of unworthiness, and with a sincere desire to profit. If enthusiasm be, in the language of the German Fatherland, as Carlyle reminds us that it is, an energetic emotion that springs from fellowship—even men's minds and hearts swarming as bees with united interests and aims, we may well expect an increase of blessing from the vast assemblies we have held. Do we not feel that we have been already thirled more than ever before to the Church of our fathers and to the principles it upholds? Let us remember, however, while this is so, that our duty is to contemplate with sincere affection the other sections of the grand old Scottish Church, of which we legitimately and joyfully claim to be a part. Let our thoughts be ever ready to overleap the rotten pales of prejudice and ecclesiastical exclusiveness, and in brotherly feeling to embrace them all. Whatever be our several points of difference, more or less important, and whatever be our duty in emphasising and upholding these, let us never overlook the truth that in our kinsman-Redeemer we are brethren. It is a delight—it is an inspiration, more especially when we are necessarily called upon to be

speaking about ourselves, to gaze beyond the hedge-rows—real indeed, but neither dense nor high—which so far sever us, and to realise that after all, in everything that is vital, we are one—the Lord's husbandry, upon which the fruitful dews of heaven are found to rest.

'Whatever conflicts further have been already engaged in, and have spent their force, or may be still awaiting us, let us ever bear in mind that in the bonds of Christian brotherhood we are labourers together in the one common cause, and owned, if we prove faithful, by the one common Master. Our very contentions, indeed, may even become the pathway to abiding concord and peace, for, as the great Prince of Orange used to say, "Truth, when it rests, it rusts, but when you rub it, it is whetted." At all events we must observe the Apostolic rule, "Let us, as many as be perfect, be thus minded, and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." He will bring His people, notwithstanding the hitherto unbridged gulf of diverging views, into harmony at last. Meanwhile, where there is agreement in the higher things, let there be friendly forbearance in the lower. In this spirit of kindly co-operation let it be ours to "keep up the fire, and leave the generous flames to shape themselves." They will shape in the end—and may that end come soon—towards the warm glow of reconciliation and peace. I would fail to express my own inmost feelings, as well as yours, if I did not thus speak, for

assuredly there is no church that cherishes less of narrowness and intolerance than our own.

'As for the more immediate and hopeful movement towards the much desired union with the Free Church of Scotland, without in any way forecasting the discussions and decisions of the future, we may well wish it, as we have already done, God-speed, as fraught with rich blessing to the land we love. We are fully aware of the difficulties which in the past have beset earnest effort in this matter. But we rejoice that prospects are distinctly brightening now—brightening, as we trust, towards the dawning of a new day. It is a good augury that our Jubilee year is the year of advancing negotiation.

'As near the junction of the Rhone and the Arve at Geneva, the kindred waters, even when flowing within the same banks, retain for a time, but only for a time, their separate, distinctive tinges of colour, so, we may say, it is with us now—just indeed as fifty years ago it was before the happy union of the Secession and Relief Communions. But that distinction cannot long prevail. The two streams of our hitherto severed, yet parallel courses, must at length, yielding to the unerring force of a universal law, roll peacefully and calmly, with one volume of blended colour, and with greatly accelerated force, and with much of precious blessing on its bosom, to the ocean beyond.

'We have further been favoured with the visit of delegates from other churches—representatives of various sections of the great Nonconforming communities of

England. They have shared in our Jubilee, and have encouraged us in our work. We know well the special battle they are fighting against the ofttimes overbearing pressure of sacerdotalism on the one hand and of rationalism on the other. We have witnessed how nobly they have always borne themselves in the conflict —how signally loyal they have proved themselves in upholding the banner of evangelical truth. We admire and applaud their sound "Nonconformist conscience" in concerns alike ecclesiastical and political. While, therefore, we honour them for their work's sake, we ourselves have felt honoured by their presence. With these brethren, not to speak of those of the English and Irish Presbyterian Churches, who are so nearly allied to ourselves, and those of Continental Churches, who uphold against fearful odds the doctrines of grace, which must triumph, after all, in the end, we have had fellowship which cannot but prove fruitful of blessing.

'And now, to turn once more to ourselves, we have been directed in more than one of the vast meetings of this Synod to the history and progress and principles of our Church—in other words, to the United Presbyterian Church in its historical development in our own land and in its missionary efforts abroad. Let us thank God for what He has enabled us to do. Small as have been our beginnings, scanty as have been our resources, we have,—we may declare it with all humility, —proved a potent, a steady, an ever-increasing factor in the religious and theological progress of Scotland. There may be noticed a striking threefold note of

triumph in the first Church history—the Acts of the Apostles, "The word of the Lord grew,"—"the word of the Lord multiplied,"—"the word of the Lord prevailed." We may catch up this note and apply it to ourselves. Intrusted to our keeping, that Divine Word has grown, because it bore the principle of vitality within it. It has multiplied, because it found ready entrance into many inquiring hearts in many districts where religious life was low. It has prevailed, because it moulded in a very perceptible degree the whole ecclesiastical aspect of the times, assailing and gradually overthrowing whatever high thing that was broad in unfaithfulness to truth, or narrow in the assertion of exclusive privilege. It has done this too with us, just as it did in Apostolic days, notwithstanding lamentable and shameful dissensions within our own borders, notwithstanding fierce hostility from without, notwithstanding even the malice of the kingdom of darkness from beneath.

'There is yet another remarkable Apostolic note of rejoicing in the Epistles. It is that which speaks of the infant church of Thessalonica. "From you sounded out the word of the Lord." That is to say, by that Church's energetic labour of love, by its untiring missionary zeal, the word of the Lord was as the sound of a mighty trumpet, spreading, as, echo-like, far and wide it repeated itself. Such is the illustration imbedded in the somewhat unusual term. So it ever is where there is faithfulness. So to a certain extent we may claim that it has been with us. Our voice of witnessing has been heard in many languages and in many lands.

'We might draw yet another, though a different illustration, from the gilded figure of the runner surmounting the dome of our own Edinburgh University. The ancient Greek torch game which that figure represents may yield us an apt spiritual apologue. The true light is ever carried forward from one to another, unextinguished, unextinguishable; thus there is formed the chain of light-bearers, stretching from place to place, from generation too to generation, till at length the prize of victory be won. In this connection we recall, with a pathos that each heart has felt, but that words fail to express, the presence in our midst of the ministerial representatives of our different mission-fields. We have tried in their case, and we are trying now through them, with something of earnestness and success, to reproduce the work of the Church of the first days. In faith we have thus taken possession of various parts of the heathen world, and these we have transformed into centres of light. What Cardinal Newman has said about early evangelistic effort, depicts what we have, alas! so imperfectly endeavoured to do.

"So the Apostles tamed the Heathen breast,
They argued not, but preached, and conscience did the rest."

'Hence it is that we have had with us beloved brethren, who, in a sense, are among the first fruits of our missionary activity. They are evidences of the self-propagating power of the Gospel. Jamaica, Kaffraria, Calabar, India, China, have sent by honoured envoys their congratulations to us, and we have taken them to our hearts. They show us that Christian effort can

baptize all forms of civilisation and all forms of the absence of civilisation into the one true faith. The mission of our religion, as our efforts have helped to prove, is to blot out from the world's vocabulary, I shall not say the word "barbarian," but the word "alien," and to place that of "brother" in its stead.

'I need not allude to, at all events I need not dwell upon, the department of the Synod's work that more immediately is concerned with methods and means. Suffice it to say, that our progress and our position in these respects are entirely, even wonderfully satisfactory. This is just as it should be in a Jubilee year. We regard it as eminently encouraging for the future. Let me, however, remind you that our thanksgiving for divine goodness to us in the past has assumed the form of a Jubilee Offering on behalf of our Home and Foreign Work. All through its course our Church has justly earned a character for liberality. This we must seek to maintain. We must never allow ourselves to forget that the New Testament word for "fellowship"—"Communion"—in the early Church, by the influence of the language-moulding power of Christianity, passed almost at once into the secondary but very significant meaning of a "collection"—a communicating with one another in the matter of giving of one's means for the furtherance of the Gospel. This of itself very clearly shows how prominent this active grace of the new life had become. Let it be a grace conspicuously reproduced within our borders throughout this year. Our Lord has declared, "It is more blessed to give than to receive."

'And now, Fathers and Brethren, having thus brought together what may be considered the special features of this year's Synod, let me ask the question—it demands an answer by all of us in our day, in view of prominent high-church claims—what is *the* Church? It needs an answer, when we notice different sections of believers unchurching one another and refusing one another recognition—when we see separate companies of the one army of the living God, in ignorance clashing together in the night, instead of facing the common foe. The question at once calls up the contentions of ages. Many angry controversies still surge around it. It is surely enough, however, for us, that we set aside all views regarding it, whether Roman or Greek or High Anglican, which seek a centre of visible unity on earth at the expense of unchurching whole communities and nations, which stand acknowledged, the very holders of these views being themselves witnesses, as frequently most active and successful in Christian work. Surely no theory of the Church of Christ, tested by reason and revelation alike, can be right, which sees in one section of Christendom the Gideon's fleece wet with the dews of heaven, while it is "dry upon all the earth beside;" and no theory, tried by the same test, can be far wrong, which sees, wherever the influences of the Spirit are felt and the fruits of the Spirit borne, the recognised organisation of the visible Church.

'We understand, then, by the Church the entire company of Christ's believing people existing throughout the world. All who are His, whatever outward organi-

sation they may have, are His soldiers, "fighting in the sacramental host of God's elect." As Augustine puts it, "Where Christ is, there is the Church." Wherever there are hearts of which it can be said that truth's

> "Lightest whisper moves them more
> Than all the rangèd reason of the world,"

there is the true Church visible on earth. Still further, as when certain precious stones are broken, the several pieces invariably take the form of the original whole, so each section, and each congregation in these sections of the Universal Church are also themselves Churches. The parts bear the same marks as the whole. Each is a visible Christian Society—it may be small and apparently insignificant, as some of those New Testament Churches were, which met in a single private house; or it may be of large dimensions and wide-reaching influence; yet each such community, in its relation to Christ Jesus, has the presence of His Spirit, in its nature is an organised body, "fitly framed together," and in its relation to the world is a guardian of the truth and a witness for it. Each, in a word, is what the term "Church" most probably means—the Lord's House, enjoying all the promises of protection and privilege which belong to it—promises more precious far than all the treasures of nations. Each is the place of God's feet made glorious. There may, it is true, and we need not deny it, be even Christianity outside of this visible communion, however much we may deplore it. But the eminent and saintly Dr. Richard Rothe is, at all events, surely wrong, when he declares, whatever exactly he may

mean by it, that "to assist in freeing Christ from the Church must, in our days, be one of the chief efforts of believers." While Christianity and Church organisation are never to be confounded, it is rashness itself to make such a declaration. The fellowship of the Saints is a needful element in all Christian progress, and it is perilous to ignore it. The ministry of reconciliation is a divinely-appointed instrument, and for the individual to neglect or spurn it, is to impoverish his own soul. As Ignatius of Antioch first said, and the saying became a commonplace in his day, "a company of believers is as the many-stringed lyre, touched in the Gospel ministry by the Master's hand—that hand at once human and divine—and so in different notes, yet in perfect concord, they yield heart-melody of praise to God." The man, therefore, who, whatever his belief may be, is not in that company, is tending to make the music mute, and he does so at his peril.

'The command, "despise not prophesying," has its urgency now as in the days of old. It follows from this that the office of the ministry, with the responsibilities of which most of us are clothed, is an intensely noble and an intensely solemn office; it demands labour constant and severe. Its duties in such an age and land as ours become increasingly arduous as years roll on. The minister, therefore, who is little of a student, who does not realise his responsibilities in relation to Scripture, is at the very core unfaithful. Christianity has been often called in the East "the Religion of the Book." This it emphatically is. Hence the Bible demands ceaseless study. It

needs in our age especially to be scrutinised, as it never has been before, as to its divine claims, its authority, its authorship, its structure as a whole and in its several parts, and kindred other aspects. This attentive scholarship is giving it. But above all, we must never for a moment forget that throughout, in its subject-matter, it has a message to men—a message unto salvation, and exegesis thus becomes a duty of paramount importance in the Gospel ministry. By means of it, that message will never lose its freshness and its force. Even from the lips of the most commonplace, preaching will thus become not the exhibition of "an unmeaning frost-work of dogma," but the proclamation of a living, life-giving, winged word of power.

'Fathers and brethren, as compared with the time of fifty years ago, when our united Church began its course, matters have in this respect greatly changed. The Apostles' doctrine is indeed the same. The heart's attitude towards it must continue the same; but our intellectual dealing with it, within certain limits, must ever shift with the changeful years. We need dread nothing from this. Nay, we ought to expect it, to prepare for it, and to profit by it. Believing that our faith is not "a dead time's exploded dream," let us beware of intellectual dishonesty—a state of mind which would hold fast by traditional opinions, simply because we have grown up in the midst of them—wilfully shutting the eye of our understanding against the free, fresh, wholesome air of reverent inquiry. Let us beware of juggling with worn-out formulæ, once sufficient, but now for

many, it may be, effete. Orthodoxy, when it becomes petrified, cannot sustain the soul. Hence we must be not sluggish, but alert, in observing the movements of scientific theology, but at the same time, according to our Lord's unwritten injunction, in regard to these movements, we must be "tried, experienced money-changers," seeking "the spirit of a sound mind," and thus testing all as best we can.

'We may be quite sure that no finality has yet been reached. Our Divine Teacher says to us, as to His immediate disciples, "I have yet many things to say to you, but ye cannot bear them now." New conceptions of Scripture, and new developments of its significance, may yet appear. For instance, what we are exactly to hold as to the inspiration of Scripture, the doctrine of the last things, not to speak of other matters, may yet be about to receive their more exact elucidation and statement. Things seem, especially in our day, to be shaping towards this result. We cannot take in all at once. As in some vast Scandinavian fjord, there are parts appearing closed in, as if no further ascent were possible, yet there are always found, as we proceed, successive, far-stretching reaches opening up to view, till the source be gained, so is it with the stream of teaching, as age passes age. What these new reaches may be, what new beauties and wonders they may discover, we cannot tell. But the stream is uninterrupted all the same, and ours must be hearts of trustfulness to go forward. Noble vistas of divine truth, as there have been in the

past, are in store for God's people in the future. But it may be that "we cannot bear them now." Thus success will come at last; whatever paths of roughness we may have to pursue, we shall reach the source at last.

'As our Lord spoke to the seventy whom He sent forth in His name, so He speaks to us who bear office in His Church. We are invested with the same divine commission, endowed with the same heavenly strength, sustained by the same gracious promises, and necessarily so, for while the outward framework of human society has changed, we are confronted essentially with the same duties and dangers. Our work too, is not only the same in kind as theirs, it is just as arduous and difficult. If we feel it easy, it is because we make it so by our own sloth. Notwithstanding all the progress that lies behind us, the power of the enemy is hardly broken, far less subdued. Yet there are indications inspiring new hopes, that the ranks of the opposing armies of light and darkness are closing for the final conflict. Already may have begun "the mystic Armageddon of the coming strife." True, in the vast realm of heathenism there is still the wellnigh undisputed sway of evil. In Christian lands there are the secret spreading canker of unbelief, and the open corrupting sore of shameless vice. In the Church itself there is much of the undisturbed and sluggish sleep of formalism, and much of the feverish, restless dreaming of worldliness. But on the other hand, there is also visible enough to the seeing eye, as we look athwart the

earth, the breaking up of time-worn systems of idolatry —the eager, anxious inquiry pressing on every side for answer, "What think ye of Christ?" and along with this, the arousing of Christ's believing people themselves to new interest in Christian doctrine and life

OBELISK, GAIRNEV BRIDGE

In view of all these things, we dare not be neutral, we dare not be sluggish. Let us rather joyfully and trustfully do our part, never desiring in self-complacency to see ourselves in the work. We are to rejoice simply that He is seeing us in it. In our feeble efforts He

deigns to see even Satan's overthrow; and He is at times enabling us, in the dust and turmoil of the conflict, to catch a glimpse of Heaven's open book, and we trust, to read our names upon its page. Be it ours in the strength of this vision, to labour and to wait, "till the day dawn and the shadows flee away."

'"*Deus vult*"—the cry which once arose from the mighty multitude assembled at the Council of Clermont in the interests of the projected crusade, "God wills it, God wills it," is the cry which is ever heard throughout the ages, arising from the ranks of His faithful people, as they go forward in *this* holy war to subdue the world to its rightful Lord. God wills that theirs should be completest success, victory at last. Finally, brethren, so far as this Synod's work is concerned, farewell, and may all blessings attend upon your labours.'

APPENDIX

COPY OF CONGRATULATORY ADDRESS FROM THE EDINBURGH MEDICAL MISSIONARY SOCIETY.

MISSION HOUSE,
56 GEORGE SQUARE, EDINBURGH.

The Directors of the Edinburgh Medical Missionary Society desire to send their congratulations to the United Presbyterian Church on the occasion of its Jubilee, and especially to congratulate them that so prominent a place in their Foreign Mission work has so long been given to Medical Missions.

They rejoice that during the last half-century so cordial a relationship has existed between their Society and the United Presbyterian Church, and that, whilst undenominational in its constitution, the Society has always numbered, amongst its most valued office-bearers, ministers and elders of the Church.

They recall also with pleasure the services rendered to the Society two years ago by the Rev. the Moderator, Rev. J. Hutchison, D.D., in giving a course of lectures to their students.

A considerable number of the medical missionaries employed by the Church have been trained by the Society.

While conveying the respectful greetings of the Society, the directors desire to call the attention of the members of the Church to the work that they are doing, and to ask their prayers, sympathy, and co-operation.

The work of the Society consists in the thorough training of medical missionaries, the working of a Home Mission District in the Cowgate and neighbourhood, and of medical missions in several parts of the world.

They are thankful that the United Presbyterian Church so fully recognises the value of their work, and desire to express their sense of the importance of the medical element in Home Missions as well as in Foreign.—Signed on behalf of the Directors,

T. GRAINGER STEWART, M.D., Knt.
President.

LETTER FROM THE REV. W. MUIRHEAD, SHANGHAI.

SHANGHAI, CHINA,
1*st April* 1897.

To the Rev. Moderator
of the United Presbyterian Synod
Edinburgh.

DEAR SIR,—It may seem a little presumptive on my part to write you officially on the interesting occasion of your Jubilee meetings next month. I am persuaded, however, that my communication from the ends of the earth will not be unwelcome, as expressive of my wishes and prayers on your behalf, and in connection with your work and service at home and abroad.

I had the privilege of being ordained in November 1846, at the hands of the Relief Presbytery of Edinburgh, in Junction Street Church, Leith, then under the ministry of the Rev. Francis Muir, and which I enjoyed for many years.

Before that time I had applied to the London Missionary Society for service in the foreign field, which had long been my desire, and I was accepted accordingly. In April 1847, I left England for China, having been appointed to join the mission at this place, in concert with the late Rev. Dr. Medhurst and Dr. Lockhart, and it has been my privilege to live and labour here during all the intervening years.

It so happened that the union between the Secession and Relief bodies took place shortly after my embarkation for

China, and you are now about to meet in commemoration of the interesting event. Though I have been necessarily thrown into different associations in connexion with my missionary work, I have always felt as if I still belonged to the old denomination in the new name which it now bears. You will kindly allow this to be the case.

While rejoicing in the progress and prosperity of the Church at home, it is a special satisfaction that you have been engaged for so many years in missionary work in China, and with such a large measure of success. God has richly blessed you in it, and there is every prospect of still richer showers of blessing. I have had the pleasure of knowing many of your missionary brethren, who are worthy of all honour, and I congratulate you on having sent such a number of excellent and devoted men and women to this great mission-field. They stand high in the estimation of our mission-band, and the success which has crowned their labours has placed them in a foremost position in the ranks of missionary societies in this country. It has been a high gratification to me to be of some service to your mission in times of famine and war, by the assistance which I was able to get in their behalf from the foreign community here. I have been called to do service of this kind frequently, and it adds immensely to my satisfaction in doing so that it has been helpful to the work in the highest point of view.

In writing you as I have done, it is simply my wish to unite with you in thanksgiving to God on the occasion of your Jubilee, as this year is also mine in the matter of my missionary life. I warmly congratulate you upon it, and pray that the history of the Church in the future may be even more eminent and illustrious than in the past, that your work and service for Christ at home and abroad may be more abundantly watered with the dews of heavenly grace, and that the Churches you represent may be advanced in all Divine excellence, and be prepared on earth for the everlasting fellowship above.—I am, Yours very sincerely,

WM. MUIRHEAD.

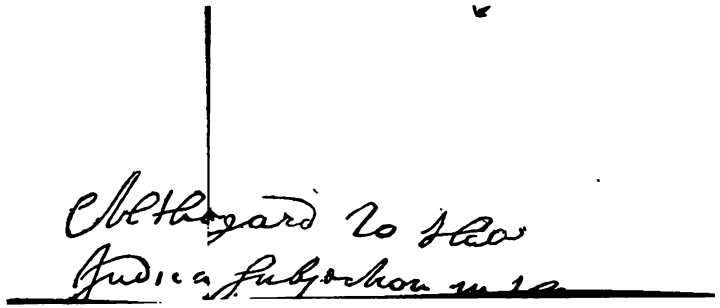
ADDRESSES OF CONGRATULATION were presented to the Synod from *the Synod of Jamaica, the Presbytery of Rajputana, the Churches and Brethren in Manchuria, the Federal Assembly of Australia and Tasmania;* from *Ministers of the Presbyterian Church of Queensland, formerly Ministers of the United Presbyterian Church,* namely, Alexr. Hay, D.D., Rockhampton; J. Faulds Henderson, Rockhampton; J. F. M'Swaine, D.D., LL.D., Brisbane; James Barr, Brisbane; Walter Roberts, M.A., Brisbane; D. F. Mitchell, Brisbane; P. Robertson, Ipswich; John Stoddart, Laidley; Andrew Chapman, M.A., Gympie; Jas. M'Queen, Balimba; Jas. Gibson, M.A., Mackay; and also from *the District Synod of Wesleyan Methodist Churches throughout Scotland;* all of which are given in the *Proceedings of the Synod.*

TELEGRAMS OF CONGRATULATION were received by the Moderator from the Free Church Presbyteries of *Linlithgow, Aberdeen,* and *Glasgow*; and the Presbytery of *London South*; from Brisbane; from Melbourne, in the name of the Revs. Mr. Meiklejohn (formerly of Kirkmuirhill); Mr. M'Laren (formerly of Japan); Mr. M'Kenzie (formerly of Kinghorn), and Mr. Nisbet; and from Rev. J. Lyall, Adelaide, Moderator of the General Assembly of South Australia.

It should be noted that, as became so great an occasion, the Synod was the recipient of several valuable gifts:—

1. A portrait of Rev. G. Struthers, D.D., from Dr. and Mrs. Drummond, Glasgow.
2. Thomas Boston's Call to Jedburgh by Rev. J. Pringle, and presented by Mr. W. Cunningham, Dundee, a great-great-grandson of Boston.
3. Portion of MS. of Boston's *Fourfold State,* by Mrs. Smith of Biggar.
4. Chair of Ebenezer Erskine, by Rev. J. C. Johnston of Dunoon.

Printed by T. and A. CONSTABLE, Printers to Her Majesty
at the Edinburgh University Press



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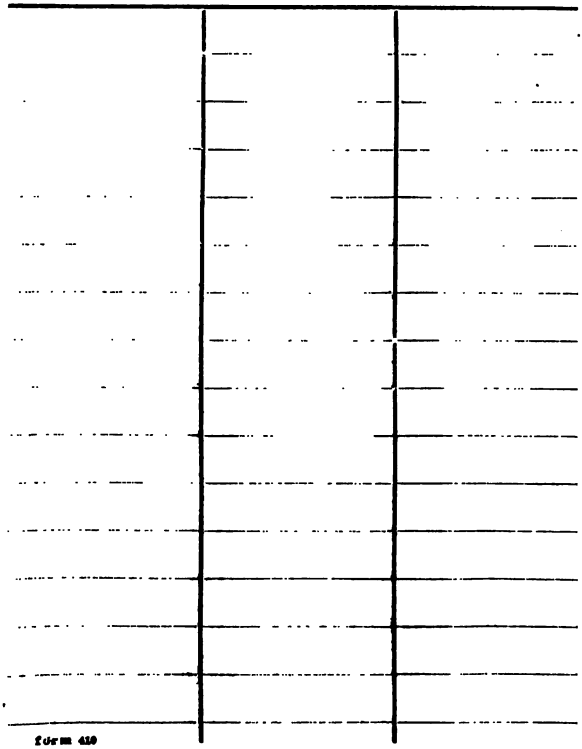

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